Three Sermons preached at the Collegiate Church in MANCHESTER.

The first, on *Psal.* 122. ver. 6. *July* 8. 1640. the publike Fast day: Shewing the misery of Warre, with our feares and hopes and meanes of Prevention.

The second, on 2 *Thes.* 2. 15. *November* 5. 1638. Discovering the Man of sinne, with his delusions, abominations and desolations.

The third, on *Genesis* 49. ver. 5. 6, 7. *November* 5. 1639. Laying open the Perjuries, Treacheries, Treasons, the Murthers, Massacres, Cruelties, of Rome-Christian.

By *Richard Heyricke*, VVarden of the said COLLEDGE.

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Printed by *T. B.* for *L. Fawne*, and are to be sold at the signe of the Parat, in Pauls Church-Yard 1641.

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TO
THE RIGHT
Honourable, the
Knights, Citizens and
Burgesses of the *Commons*
House of *Parliament*, now
ASSEMBLED.

VEspatian the Emperor, *sent to* ELVIDIUS PRISCUS, *a Senator of* ROME, *charging him not*

Gen. Rep. 14 Jan 36 Norman

946523

to appeare in the Senate; If hee did to ſpeake no otherwiſe then what he would have him, to whom he returnd; As a Senator, it was fit he ſhould be there, and being there, hee would freely ſpeak his conſcience; The Emperor *replyed, if he did, he ſhould dye for it: He anſwered, hee never ſaid he was immortall; doe what you will, I will doe what I ought. It is in your power unjuſtly to put mee to death: It is in my power to dye conſtantly.*

It

It is your Royall priviledge, Your persons are under his Majesties sacred protection, your liberty of speaking, granted to be without interruption, Awake, your glory, doe yee your selves awake right early; *Let your hearts be fixed, fixed in the Lord, as the Poles of Heaven, and the center of the earth, Let* Righteousnesse, *bee your Parliament Robes, let Iudgment be your Crown and Diadem, let causes at your great Tribunall*

Psal. 108 1.

Iob 29. 14.

hee heard to speake, not persons; That the blessing of three perishing Kingdomes may come upon you.

I was but lately Remov'd into these parts, and one of speciall note forewarnd me, I should be Crucified, as CHRIST *was betwixt two Theeves; The* Papist, *the* Puritan. *The* Papist, *like the Rayling and Blasphéming Theefe, soone discovered himselfe. They swarme, and are terrible*

terrible, the ſhew of their countenance witneſſeth againſt them; Like deſtruction, they ſhew themſelves at Noone-Day: *The* Puritan (*if it bee not onely a name, without an exiſtence*) *is worthy your wiſdome, to tell us who he is*; *It may be, for feare of crucifying, with the good Theefe he is ſtollen into Paradiſe; the name is of Vaſt, and amongſt many of Odious ſignification*: Papiſts *doe charge*

Pſal. 91. 6.

charge the Church of England *with the heresie of Puritanisme: King* Iames, *by* Bellarmine, *metamorphosed into his Chaplaine, was said to bee a* Puritan; *The English Parliament is called a Puritanicall Parliament. The* Vniversity *of* Oxford, *the strength of Puritanisme.* Bristow *speakes out. All* Protestants *in* England *are* Puritans, Protestants *at large, such as are Ambitious of the credit, not of the truth*

of their holy profession; Heathens in lives, Christians in faith; They reproach civill morall Infidels with that name: They Pharisaicall *Professors; They powerfull* CHRISTIANS.

Yea, of late I have also heard them much branded with the name, that would not yeeld up their Soules, and their Consciences, to the Chaire of Bishops, *with their estates, Liberties, and Lives,*

to

to the will of their Superiors. The name is very large and very reproachfull: A Biſhop *affirm'd he could as eaſily fetch one off from the guilt of Felony, as from the imputation of Puritaniſme; My humble motion is, make us all* Puritans, *or to leave no* Puritan *amongſt us.*

There are wals of partition; (when thoſe that were of God's *Inſtitution, became enmity,* Eph. 2. 14. Chriſt

CHRIST *layd them as flat, as the Walls of* Ieri-cho, *with* Iericho's *curse upon them.) Bee pleased to batter down these Wals, lay the Canons in the face of them, and* JERU-SALEMS *curse upon them; Let not one stone be left upon another: At the first of the Reformation they were, though not necessary, yet, lawfull, our Reformers were modest and moderate; They would not unnecessarily offend*

fend the weake Romanist, GOD *had a People amongst them, the waters of* BABYLON *were ebbing: But now since the Sea of* ROME, *like the waters of* JORDAN, *begin to swell, and overflow the Bankes, since the great River* TIBER *flowes apace, since the* Papists *are emboldned, and hardned in their* Idolatrie *and* Superstition, *since the strong, as well as the weake* Protestant, *are grieved and*

and vexed with them, and there are indeed too many falſe Apoſtles, that earneſtly contend for them, and with a ſtrong and mightie hand obtrude them upon us. Take unto your ſelves the Zeale of Our LORD *and* SAVIOUR; *The Evangeliſt records, hee twice purged the Temple: The multitude of offenders, the might and malice of the obſervers, the danger of the action, nor the perill of the conſequence ſtaies his hand.*

The

The King *of* Scythia *ſlew* Anacharſis *the Philoſopher, for the worſhipping the mother of the* Gods, *after the* Athenian *manner. If the Plague of Leproſie could not bee clenſed, by taking away a few ſtones out of the houſe, but the Leproſie would returne againe, then the houſe, the Timber, the Morter muſt down: when Ceremonies become ſcandalous, they are to be aboliſhed.*

Lev. 14. 43, 45.

Theſe Sermons ſute well with

with two of the greatest workes, the Kingdome expects from you; They breath enmitie to Rome, *Peace amongst our selves; Preached when the times ranne Counter to both; The man of sinne of late yeares hath reviv'd amongst us, (it may bee a lightening before death,) Popery hath multiplyed abundantly. In* Lancashire *it hath superabounded above an Hyperbole: The Masse hath out-*

a *faced*

faced our Chriſtian meetings, Ieſuites *have jeered our Miniſters, confronted and abuſed authoritie.*

MANCHESTER, *the Goſhen (accounted) in this* Egypt, *is of late yeares, darkned with the blackneſſe of it, ſome of our prime men in dignitie, authority, power, have revolted to them; Their example commands many, Great men have their followers, of their Vices, as of*

of their perſons, and when they pleaſe to bee Idolatrous, their children, ſervants, tenants, their poore kinred, and Idolizing Neighbours, will to the Maſſe with them. One ſpeciall cauſe of this encreaſe of Popery, is the vaſtneſſe, and the greatneſſe of many Pariſhes, prefer'd to the truſt of ſuch, that adde Church *unto* Church, *themſelves reſiding at neither, or if they are with their people, they*

are non reſident in the midſt of them, yea too often when they are in the Pulpit; Theſe Mother-Churches have many daughters, ſeaven, eight, nine CHAPPELS, *ſubject to them, to which belongs no certaine, or no competent maintenance; Hence ignorance and prophaneneſſe, deſolate places, full of dolefull Creatures,* Ziim *and* Ochim: *King* Iames *in his piety and wiſdom, appointed* 4. Lanca-

Iſa. 13. 21

ſhire.

ſhire *Preachers, to perfect his work: Let every Golden Candleſtick have his Lamp burning and ſhining in it: devils could not ſtand before the Goſpell; therefore Popery ſhall be conſumed by it.* 2 Theſ. 2. 8.

I had ſerved in theſe parts, the ſame time that PAUL *did at* Athens, *and my ſpirit was troubled to heare and ſee, the ſuperſtition; Hence, I ventred (with danger enough) to preach theſe Sermons;*

Ezra 6. 14. *may they ſtrengthen your hands in that great worke you are about; It would be the glory of this latter age, could there ſuch a ſheete be let downe to the Church, as there was in viſion to* Peter, *that the difference of cleane and uncleane may be taken away, ſuch a golden Scepter reach'd out that all may be ſubdued unto it, and embrace it; O what an honour would it be to the preſent, and a bleſſing to the future age, that a conſent*

Acts 10. 11.

ſent of Doctrine and diſci-
pline might be confirmed by
you, that we that profeſſe
one Lord, one Faith, one
Baptiſme, one GOD and
Father of all under one
King, may be one Church;
That a Trinity of King-
domes, may be a Church in
Unity. Pardon my pre-
ſumption if my zeale for
the publicke peace, points
at the meanes; A Roy-
all Convocation, rightly
conſtituted unto which all
the Kingdomes may ſend

their Clarks would facilitate the buſineſſe, (It would adde much to the glory of it, and be a Crowne unto his Crowne who accounts it the moſt glorious in all his Crowne to be worthy of that Title, Defender of the Faith, *if from all the reformed CHURCHES, ſome may be invited, if not to vote, yet at leaſt to aſſiſt.*

The reaſon wherefore Generall, Nationall, Provinciall Councells, have in this laſt

laſt Century beene ſo fatall, and therefore by ſome of ſingular eminency beene diſclaimed, as a meete meanes for the ſettling of peace, is becauſe the greateſt part have their ſtanding Votes, who will ever maintaine a ſtrong partie for themſelves; Is it equall that Arch-Biſhops, Biſhops, Deanes, Arch-Deacons, *Chapter men, ſhould of courſe, and by reaſon of their dignities have their places & their ſuffrages, when but two Clerks*

are

are elected by the choiſe of the Clergie; *May the Election of the* Clarks *for the Convocation be as free as yours for the* Parliament, *and in ſome proportion unto it, I doubt not but we ſhould be as happy in our Canons, as we are in your Statutes.*

There hath been ſtrange batteries made upon our Religion, the thirty nine Articles are challenged by the Harlot, Papiſts *and* Arminians *claime them as*

theirs

theirs, the Booke of Homilies are disclaimed, unheard of violation hath bin offered to the second, to the fourth Commandements, Preaching is cryed downe, Preachers discountenanced. The Sacraments have beene defiled, the people of the Lord have beene made to abhorre the offering of the Lord, Presse and Pulpit have vomited forth corrupt and undigested matters. Augustus *made a Bonefire of all such bookes, that cor-*

corrupted the Roman *Ethnick* Religion, *it would be your wisdome to make a diligent search for all Apocryphall books, Hereticall, Popish, Semi-pelagian Pamphlets, slanderous Libels, and impertinent writings, and to sacrifice them to* Vulcan. *We pray for great things to be done by you, we have open our mouthes wide to the Lord we have heard of great things of you: the Lord prosper you to an happy, and blessed conclusion, for a glorious reformation*

Ps. 81. 10

mation of Church *and* Common-Wealth; *The Counſellor*, The mightie God, the everlaſting Father, the Prince of peace, he upon whoſe ſhoulder the government lyes; *increaſe your government and peace, order you and ſtabliſh you with judgment, and juſtice, henceforth for ever: the Zeale of the Lord of* HOSTS, *performe this.* Iſa. 9. 6, 7

Your Honours in all ſincerity ſervice and dutie,

Richard Heyricke.

The first SERMON.

PSAL. 122. ver. 6.

Pray for the peace of Ieruſalem.

NOne can ſpeake more punctually in the commendation of peace, then they that have beene long harrowed with Warre, *David*, a man of Warre, in his younger dayes, he ſlew a Lion, he kill'd a Beare, he overcame *Goliah*, that uncircumciſed *Philiſtim*, that defyed the Hoſt of Iſrael, in his riper yeares he conquered the *Canaanites*, the *Amorites*, the reſt of thoſe heatheniſh Nations, he had ſeaven yeares warre with the houſe of *Saul*,

Warre with his rebellious ſubjects, with his treacherous, traitorous ſonne, God witneſſeth that he had ſhed bloud abundantly, that hee had made great wars, in his latter dayes he had a breathing time of peace, in which reſpite and Interim, he prepares to build God an houſe, he rejoyceth in his preparation, and prayes for the proſperity of it, and encourageth others to pray,

a Chro. 22. 8.

Pray for the peace of Ieruſalem.

Ieruſalem, either the City *Ieruſalem*, the Metropolis, the chiefe Citie, the Royall City, the City of the great King, the *London* of the kingdome of Iſrael, wherein the Thrones of Iudgement, the Courts of Iuſtice, *Weſtminſter* Hall was, wherein the thrones of the houſe of *David* his Court, his Pallace, his houſe, his Manſion, White-Hall was, Or *Ieruſalem*, taken for the Temple in *Ieruſalem*, the houſe of the Lord, the place whither the Tribes went up, the Tribes of the Lord, to give thanks unto the name of the Lord.

And

And ſo by a figure for the Church of God, the Temple in *Ieruſalem* was a type of it, Or *Ieruſalem*, taken for the whole kingdome, it being the chiefe member of the kingdome, the Chamber of the kingdome, the ſtomacke of that body politicke, which receives all the nouriſhment, the forraine Marchandize, and diſperſeth them abroad to every member, take *Ieruſalem* in the firſt ſence, in the ſtrict and literal acception of the word, for the Citie *Ieruſalem*, for the *London* of that kingdome, *Then pray for the peace of Ieruſalem*, for the City *London*, that there may be no deſtroying plague, no evill diſeaſe, no infectious ſickneſſe, no diſſentions, no diviſions, no commotions, no riſing of lawleſſe Creatures, no rebellions, no Treaſons, Pray that the forreiners and ſtrangers that are in the Citie, the Male-content. and deſperate heard, the *Canaanites* that dwell among them, the French, the Papiſts may not diſturbe their peace, and proſperity, pray that *David* and *Ieruſalem*, the King and the City, may accord together, that the

Thrones of Iudgment, and the Thrones of the houſe of *David*, Weſtminſter-Hall, and Whitehall, may be Thrones of Iuſtice, of honour and glory, take *Ieruſalem* in the ſecond acception, in a ſence not ſo reſtrained, for the Temple in *Ieruſalem*, for the houſe of the Lord, for the Church of God, and then *pray for the peace of Ieruſalem*, for peace in the Church, pray that there may bee no hereſie, no hereticall doctrine, no erronious Articles of Religion, no Trent determinations, no Socinian blaſphemies, no Arminian quiddities, no Antinomian wickedneſſes, pray that there may bee no Schiſme, no ſeparation, no wall of partition, no heatheniſh cuſtomes, no Samaritan rites, no Idolatrous ſuperſtitions, no Popiſh ceremonies, no Canons to Batter and terrifie the conſciences of Gods people, pray that the whole Clergie may be of one ſpirit, not divided, not diſtracted not torne in peeces, that one part may not ſpeake proſperity in the eares of the King, to ſend him to *Ramoth-Gilead* to dye there, and that the other part may not

not humor and flatter the people to ſtubbornneſſe and diſobedience, pray that the Church may be as Ieruſalem, a Citie compact together to which the people of the Lord may goe up without offence, without trouble.

The Temple in *Ieruſalem* was built by *Salomon* a King of peace, in a time of peace, there was no inſtrument of Iron, no toole of the work-man heard in the rearing of it, Chriſt the Prince of peace, his Diſciples the children of peace, quiet fiſhermen, not hollowing hunters, and whooping Faulkoners: may the Church be as the Temple *Ieruſalem*, as the Schoole of Chriſt, a Citie, a houſe of peace: take *Ieruſalem* in in the third ſence, in the largeſt acception of the word, for the whole kingdome of Iſrael, of which *Ieruſalem* was the head Citie; and then *pray for the peace of Ieruſalem*, for peace in the kingdome, pray that there may be no homebred conſpiracies, none left of the houſe of *Saul*, to wage warre with the houſe of *David*, no diſcontented *Sheba* to blow the Trumpet of ſedition and

rebellion, no flattering *Absalom* to ſteale away the hearts of the Kings people, no gallant *Adonijah*, to make a ſtrong partie againſt *Salomon*, no *Achitophel* Politician to give pernicious counſell againſt *David*, pray that there may bee no revolting in the kingdome that neither *Edom* nor *Libnah*, no kingdome nor Country, no Citie, nor Towne, nor perſon may fall from their allegiance to the King, Pray that there may bee no forraine enemy, no *Syrian*, no *Aſſyrian*, no *Egyptian*, no *Roman*, no *Turke*, no *Saracen*, no *Italian*, no *Spaniard*, no *Dutch*, no *French*, *Pray for the peace of Ieruſalem*, for all the kingdomes that pertaine to the King of *Ieruſalem*, for all the Countries, Cities and Townes in theſe kingdomes, for the Church in the kingdome, *Pray for the peace of Ieruſalem*, the Citie, the Church, the kingdome, Peace is taken in as large a ſence as proſperity, it comprehends all bleſſings, in the wombe of it, I ſhall principally take it, in the ſtricteſt ſence, and *Ieruſalem* in the largeſt, and then the duty is, *Pray for the peace*

2 Chro. 21. 10.

peace of Ieruſalem, that there may bee no warre in the kingdome, Warre is only ſweete to them that are ignorant of it, Our kingdome hath enjoyed a longer time of peace, then ſome kingdomes have, of being, Our age hath not beene rowſed with the barking of uncouth-Wolves, the midnight drum hath not frighted our ſleepes, the ſounding trumpet hath not deaft our eares, our beacons have not beene fired, our ſhippes arreſted, our walls manned, our Townes have not beene ranſacked, our houſes ruined, our women raviſhed, our infants daſhed againſt the ſtones, wee have not ſowed and the ſtranger reaped, we have not built, and the enemy poſſeſſed, we have not beene confounded with ſtrange languages, but *peace hath beene within our walls, and plenteouſneſſe within our dwellings, Peace,* the daughter of the Goſpell of peace, *Plentie,* the daughter of *Peace, Peace* the glory of Heaven, the joy of the whole world.

Pray for the peace of Ieruſalem.

IN the proſecution of which, I will ſhew you the miſery of Warre, the great danger that wee are in of having warre, the hopes that remaine to eſcape it, I begin with the firſt.

Firſt, conſider the miſery of warre, The ſword is one of Gods foure ſore Iudgements, whereby he layeth waſte and maketh deſolate the greateſt kingdomes, *And I will appoint over them foure kinds* (ſaith the Lord) *the ſword to ſlay, and the dogges to teare, and the fowles of the Heaven, and the beaſts of the earth, to devoure and deſtroy. For thus ſaith the Lord, how much more when I ſend my foure ſore Iudgments upon* Ieruſalem, *the ſword, and the famine, and the noyſome Beaſt, and the Peſtilence, to cut off from it man and Beaſt?* Where you may be pleaſed to obſerve. the ſword is not only one of the foure, but the firſt of the foure, the moſt devouring, the moſt deſtroying, God uſually ſendeth none of theſe judgments, but when his patience is much wounded, when his Royall Indignation is kindled, when his Iuſtice

Ier. 15. 3.

Ezek. 14. 21.

is

is forced, when his mercy hath no more to say. God hath a store house, a rich treasury, a Magazen of judgments, there are all Instruments of death, and bloud, sickness to death, and sicknesses not to death, Agues and Feavours and consumptions, and these God usually sends before the destroying Pestilence, God hath his Staffe, and his Rod, his Bow and his Arrowes, with these he corrects the sons of men, before he drawes his sword, his sword furbished and glittering, to make a sore destruction, Iupiter throwes not at first his dreadfull Thunderbolts, The heavens usually grow darke and blacke, the clouds gather together, the raine falls, the lightning breaketh forth, the sword, the famine, the noysome beast, and the Pestilence, they are in the darkest, in the most inward roome of the Castle and Tower, which God never opens till he be hard put to it, till his lesser judgments are despised: see the method of Gods proceedings. he will proceed from few to many, from lesse to greater, he will punish us *seaven times more for our sinnes*, when

Lev. 26.18, 28.

when the foure winds breake looſe, when any of theſe foure judgements come, then God is angry indeed; of theſe foure judgments, the ſword, the famine, the peſtilence, and noyſome beaſts, the ſword is the worſt of the foure, that which God reſerveth till the laſt, as the greateſt witneſſe of his diſpleaſure, and the ſwifteſt meſſenger for our deſtruction: any one of theſe foure, brings feare and trembling, horror and terror, paleneſſe and death: if the peſtilence, which is but Gods Arrow, if that bee let off of the ſtring, though in any part of the kingdome, the Arrow that flyes in the darke, that uſually poyſons moſt in the darke corners of the land, amongſt the pooreſt ſort of people, yet what a feare it ſtrikes into the body of the whole kingdome; if but one Citie be infected, what flying out of the Citie, what watch and ward, what ſtrict examination and doings of all that come from that Citie, every one being like *Cain*, afraid of every one that meete them leaſt they ſhould kill them, runnagates upon the face of the earth,

Remem-

Remember the feare that ſurpriſed you, when GOD ſhot this Arrow but into one houſe of this Towne, when it fetched the heart-bloud but from a few, what flying, what poſting away, your ſelves, your houſeholds? my Brethren, if the plague bee ſo terrible, what will the ſword bee, that comes after the plague, more fierce, more terrible, by how much the mercies of man, are leſſe then the mercies of *God*, yea when the ſword comes the reſt of theſe foure Iudgements attend on it, The plague may come alone, and the famine may come alone, and noyſome beaſts may come alone, theſe oftentimes come before the ſword, if poſſible, to prevent it, but when they cannot doe the work, the ſword will then contemne the rod, ſet at naught what ever the former judgments have done, it will come furbiſhed and ſharpened, and this blacke guard of peſtilence, famine, noyſome beaſts, will be at the heeles of it, The ſword layes men dead in the fields, it ruines Townes and houſes, it leaves the fields unplowed, unharrowed, unſowed,

Eze 21.10

ſowed, hence famine growes grievous, that kills whom the ſword eſcapes, the noyſome ſtinch of the dead begets plagues, that and the famine together poyſonous beaſts, travell over thoſe parts of *Germany* where the ſword hath raged, and tell me if the plague, the famine and the peſtilence, if one of theſe plagues be ſo terrible, what will they all be, when they are confederate and joyn'd in one, when the ſword comes there will be no eſcape, for hee that flyes the one ſhall bee overtaken with the other, The ſword is one of Gods foure laſt judgments, the laſt of the foure, that which hath the reſt attending on it.

Secondly the miſery that war brings is of that nature, that the ſpirit of ingenuous and free borne men (of which we are, if any nation under heaven be) can the leaſt brook it, of any judgment,

2 Sam. 24. 12. *Goe* (ſaith God to *Gad*, *Davids* ſeer) *and ſay unto David, thus ſaith the Lord, I offer thee three things, chooſe thee one of them, that I may doe it unto thee:* It was a favour that God vouchſafed unto *David*,

vid, that he never did (as I read of) to any beside, that hee ſhould chooſe the rod, *David* had offended, there was ſome ranke bloud in his veines, God muſt let him bloud, or he muſt dye, and better hee muſt looſe his corruption, then God loſe him; purge him God will, but whether with Pills, or with Potions, or with ſome Chymicall preparations, *David* hath the choiſe, *chooſe thee one of them:* there was three evils propoſed unto him, three of the greateſt evils, three of thoſe foure evils which God uſually reſerves to the laſt, to extremity, *David* muſt chooſe one, and by this he was ſure, he ſhould not be afflicted with all, *I am in a great ſtraite,* Hee was much troubled, terrified, affrighted, whereever he ſhould make his choiſe, miſery would follow his election; the leaſt of the three judgments was plague enough, yet he reſolves, *Let us fall now into the hand of the Lord,* (*for his mercies are great*) *and let me not fall into the hand of man,* It is uncertaine what Iudgement *DAVID* made choiſe of, whether the plague or the famine, 'tis certaine

Verſe 14.

certaine he would not have the ſword, hee had rather have any Iudgement then to flye before his enemies, Indeed of all judgments it is the judgement of judgments, I may call it the plague of plagues, which an ingenuous people can leaſt ſtoope to. *Iob* the mirror, the miracle of patience, ſhewed as much impatience in this temptation as in any, *I am in deriſion with them that are yonger then I, whoſe fathers I would have diſdained to have ſet with the dogs of my flocke, yea whereto might the ſtrength of their hands profit mee,* &c. *they were children of fooles, children of baſe men, they were viler then the earth, they made mee their ſong:* peruſe *Habacuk* the firſt, from the fifth verſe to the eleaventh, *Behold yee among the heathen, and regard and wonder marveilouſly, for I will worke a worke in your dayes, which you will not believe though it bee told you. For loe I raiſe up the* Caldeans *that bitter and haſtie Nation, which ſhall march through the breadth of the land, to poſſeſſe the dwelling places that are not theirs, they are terrible and dreadfull, their judgement and*

Iob 30 1,8.

their

their dignity ſhall proceed of themſelves Their horſes alſo are ſwifter then the Leopards, and are more fierce then the evening Wolves, and their horſe-men ſhall ſpread themſelves, and their horſe-men ſhall come from farre, and ſhall flee as the Eagle that haſteth to eate, They ſhall come all for violence, their faces ſhall ſup up as the Eaſt wind, and they ſhall gather the captivity as the ſand, And they ſhall ſcoffe at the Kings, and the Princes ſhall bee a ſcorne unto them, they ſhall deride every ſtrong hold, for they ſhall heape duſt and take it. Bring theſe home to your owne doores, ſuppoſe that Nation of the *Spaniard*, which the Engliſh have had cauſe to have had in the greateſt deteſtation, and abomination, that inſolent and proud Nation, that they were at this preſent marching into the Towne, with their Colours flying, their drummes beating, their Trumpets ſounding, ſuppoſe their Souldiers, the rubbiſh, the ſcum, the filth of the Nation, were to ranſacke and rifle your houſes, or at leaſt to be but billetted among you, how could your ſpirits brook it, to ſee them

ſit

ſit and command whilſt you wait and attend, to ſee them embrace your wives, kill your ſervants, beate your children, breake open your Chiſts, take away what ever is pretious in your eyes; you that are now ſo high and loftie, ſo tender, and impatient of the leaſt injury, that cannot paſſe by any offence, of your neighbours, of your equalls, of your ſuperiours, what if your ſervants, your prentices, your drudges, ſhould riſe againſt you, yea what if they, that your ſervants, your Prentices, your drudges would hate to have any ſervice from, thoſe that are preſt out of your ſtreetes, whom your charity formerly releeved, thoſe whom your moneys clothed, who while they were amongſt you, would have beene glad, with your dogges to have gathered the crums that fell from your Table, if they ſhould returne, and rule and command among you, if they ſhould with Briers and Thornes whip you every morning, if they ſhould take your cloathes from your backes, and teare your skin from your fleſh, if they ſhould lye with your daugh-

daughters before your faces, and commit all villanie, and after all ſhould fire your Towne, ſhould lead you captive away, ſhould make you horſes for their carriages, ô the miſeries of war! what nature could ſtoope unto it?

Thirdly, this judgment, of all judgments, God is the moſt backwards, the moſt unwilling to bring upon his people, this ſhowes the greatneſſe of it, Phyſitians will try all meanes, before they will cut off, they will let bloud, preſcribe Pills and Potions, *Sed ſi convaluerit malum, & ignis adhibetur & ferrum.* The ſword is the laſt thing that God will uſe, yea God ſeemes to be afraid to uſe it, and therefore he deferres it from day to day, from yeare to yeare. They that are troubled with the Stone, they will hardly bee brought to bee cut for it, they will endure much firſt, they will try ſeverall Phyſitians, ſeverall experiments, they will ſend for the Surgeon, and they will reaſon with him, they will ſee his knife, they will enlarge their diſcourſes, they will ſend them away againe and again,

and they will ſend for them againe, and for other Surgeons, they are ſcarce drawne to it, ſee the ſame of God. *I ſaid I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men, Were it not that I feared the wrath of the enemy, leaſt their adverſaries ſhould behave themſelves ſtrangely, and leaſt they ſhould ſay, our hand is high, and the Lord hath not done all this,* God loves not to afflict any, he afflicts none willingly from the heart, affliction is a ſtrange worke to him, If neceſſitie urgeth, hee doth it with the Roddes of men for their amendment, he will but correct them, not deſtroy them, he is not haſtie to cut off a member, 'tis the laſt, that which he is the loatheſt to uſe, yea God ſeldome or never uſeth this plague, this judgement, but he preſently repents him of it, and avengeth the bloud ſhed upon them that ſhed it, Reade at your leaſure, 2 *Chron.* 28 ver. 9. *Iſay* 10. verſe 12. *Rev.* 6. ver. 6.

Deut. 32. 26, 27.

Laſtly, ſee ſome aggravating circumſtances of this judgment, men are ever made

made the instruments of warre, and therefore this judgment is greater then that immediately comes from GOD, those instruments of cruelty, the lesse they have of reason, the more unreasonable, the more fierce in their cruelties, hence the mercies of man are cruelty in respect of God, the cruelties of beasts farre worse than the rage of man, the warre of Inanimate creatures, more raging then that of the beast, The *Lion*, the *Tyger* know their bounds better then the fire, the water, yet the depravation of the more eminent and excellent, is worse then the meere negation in the other: when patience is abused in GOD it turnes into the heavieſt fury, the leaſt ſparke of his hell, is greater than the greateſt fire on earth: when men loſe their reaſon, they are more mad then the beaſt that never had it; bloudy minded men are the Inſtruments of this puniſhment; and of them, the moſt ſtrong and ſtout and luſty, the moſt irreligious, licentious, and violent perſons, the moſt baſe, ſordid and dung-hill people; Againe in

warre no man can bee maſter of his owne, where ever the Souldiers paſſe, their hands are bird-lyme, like the griping *Griffin* they ſeiſe upon all, The *Danites* rob *Micah*, and *Micahs* voyce muſt not be heard, leaſt when he cryes for his goods, he looſeth his life, war exhauſts the Treaſures of the Land, there will be many borrowers that never will pay againe, Theeves and Robbers, The Kings Exchequer ſhall want money, the Chamber of the Kingdome ſhall bee without ſupply, then the Subject ſhall bee made poore, no trading, much ſpending, Subſidies, Fifteenes, Taxes, Privie ſeales, Shipmoneys, proviſion moneys, Conduct money, a thouſand wayes to emptie private purſes, In warre men dye many deaths, here lyes one without an Arme, a Legge, Trampled under the Horſes feete, none regards their cryes, their lamentations, The Drummes, the Trumpets drowne their voyces: In warre multitudes are led Captive, tortured and tormented, made vaſſals and ſlaves; By warre ſtrangers and enemies invade

Iudges 18. 16.

invade our possessions, possesse our houses and lands, deprive us of our rights, liberties and inheritances, by warre unnaturall slaughters are committed, oftentimes the father fighteth against the sonne, and the sonne against the father, more bloud is shed in warre than any other way: when GOD intends to destroy a stocke, a Country, a Kingdome, he sendeth warre: by war might often prevailes against right, the worser part, the stronger, the ruines and desolations of warre last long, after a few months, the next yeare, may supply the defacings of the plague, of famine; but many yeares, many ages to repaire the losse by warre. You see the misery of Warre; As you would escape the fury of it, pray for the continuance of our peace,

Pray for the peace of Ierusalem.

Secondly, consider the great danger we are in, of loosing our peace, of falling into the misery of warre; GOD deales fairely in the administration and

execution of his justice, *Surely the Lord will doe nothing but he will reveale his secret to his servants the Prophets*, seldome or never doth God bring generall judgments upon a people but hee gives faire warning, he strikes not unawares; You have heard of late sad presages, signes and forerunners of destructions, I will not tread that path againe; The sword is the plague we now feare, God hath given us some warning, the sword hangs over our heads, God hath been long whetting his sword; hee hath blowne his Trumpet to the Battle, he hath discharged his warning peeces, hee hath charged his murdering peeces.

Amos 3.7.

First, lay to heart that God hath already visited us with all other plagues and judgements, yea hee hath gone them over againe and againe: how often hath the Land groaned under the plague; what dearths and scarcities have we had? what secret and wasting judgments have beene consuming of us? God hath runne through his Armory, his Treasury, Castles, Towers, Maga-

Magazens, he hath tryed all the reſt of his judgments to ſee if they will bring us to Repentance, ſo that none remains but the ſword: hath not GOD viſited us with the plague, with plague after plague, with dearth and famine, hath he not made the heavens braſſe, and the earth Iron? hath hee not let looſe the foure winds of the earth, which have overthrowne Shippes and houſes? hath there not beene fearefull earthquakes, thundering and lightning, ſtrange diviſions, diſſentions, mutinies, fearefull ſad things amongſt us? What remaines for God yet to do? if all this will not doe the worke, but that hee ſends the ſword, the laſt, the worſt of all, See *Amos* 4. verſe 6. and ſo on.

I have given you cleanneſſe of teeth in all your Cities, yet have yee not returned unto me ſaith the Lord. Verſe 6.

I have withholden the Raine from you, yet have yee not returned unto mee ſaith the Lord. Verſe 7.

I have ſmitten you with blaſting and Verſe 9.

mil-dew, yet have yee not returned unto me saith the Lord.

Verse 10. *I have sent among you the Pestilence, yet have yee not returned unto mee saith the Lord.*

Verse 11. *I have overthrowne some of you, as God overthrew* Sodom *and* Gomorrah, *yet have yee not returned unto mee saith the Lord.*

He speakes after the manner of men in whom just indignation stoppes the passage of further speech, The greatnesse of his wrath wants words to expresse it selfe.

Verse 12. *And because I will come, prepare to meete thy God, O Israel,* God will come like a man of warre, prepare to meete the Lord; See if thou be able to stand against him with his sword drawne, furbished and sharpened ready to make a sore destruction, God hath gone over other Iudgments againe and againe, therefore we may well feare the sword is now comming.

Secondly, God hath sent the sword amongst other nations, wee hitherto (like

(like *Gideons* fleece) have beene dry, when all the earth about us hath beene drencht with bloud; the ſword hath beene in *Bohemia*, in the Palatinate, in *Denmarke*; in *Germany*, in *France*, in *Holland*. The Cloud hitherto hath bin violently carryed from us, and hath emptyed it ſelfe in other parts; The ſword hath beene filled with bloud and hath beene made fat with fatneſſe, drunke with bloud: when the Angell of the Lord with his drawne ſword had viſited other places of the kingdome, at laſt he came and ſtood over *Ieruſalem*: when God hath gone through other Lands, and Countryes, through other kingdomes and Churches, he will then ſheath his ſword upon us. The Iudges they are now in their Circuit, they have their Commiſſion from the King, to goe from one County to another, the Iudges before they have done they will come in their Circuit to us, wee muſt have our Aſſizes, God hath given his ſword a Commiſſion, it hath beene many yeares in the Circuite, 'tis now come neere unto us: The ſword cannot bee quiet,

quiet, See *Ieremy* 47. 6,7. *O thou sword of the Lord, how long will it bee ere thou be quiet? put up thy selfe into thy scabberd, rest and bee still; How can it bee quiet, seeing the LORD hath given it a charge against ASKELON, and against the Sea-shore? there hath hee appointed it.*

The sword hath beene long unsheathed, and hath gone in triumph over all the world, besides, how can it bee quiet, till it come among us? See what danger we are in, the sword hath beene in other parts.

Thirdly, consider warre hath beene at our very doores, we have not only heard of it with our eares, but our eyes have seene the smoake, the fire of it hath toucht our bodies, the enemy hath beene as neere us as *David* to *Saul* when he cut off the lap of his garment. The last yeare was not the enemy strong upon our coast, a Potent, a powerful, a malicious enemy? I question not the end of their comming, God and they know it, but was not the warre at our gates, did not the States, and the *Spaniards*, fight

fight before our eyes when wee ſtood ſtill and looked on? God might have joyned them together againſt *England*. But he made their ſword drunke in the bloud one of another, as the *Lacedemonians* made their ſervants, and ſlaves drunke, that we might ſee it, and feare. Againe was not the Trumpet the laſt yeare blowne, was not a Generall made choiſe of, Leivtenants, Coronels, Captaines, and all officers, were there not many horſe and foote, they that went voluntary, and they that were preſſed? did not the King goe himſelfe, in perſon, ſet up his Royall ſtanderds, lye in the eye, in the ſight of the enemy, ſurely the ſword was then drawne, the knife was at the throate, the men of warre were prepared for the fight, there was great expence of men, time and money, yet then the Lord delivered us, he returned the King backe again, and we had peace, *David* was in great danger when *Saul* and his men of warre encompaſſed him about, yet then GOD brought *Saul* backe againe, *Ieruſalem* was ſtraitly beſieged by the *Caldeans*, Ier. 37. 5.

yet

yet God hasted them away, warre was at the back-doore.

Lastly, consider the warre is now begun, the sword hath begun to eate and drinke our flesh and bloud, now is the time that Kings goe forth unto war, Our preparations are farre greater, our hope of preservation farre lesse, relapse is the most dangerous; The second wrath is seldome appeased, God is now ingaged in the warre, the meanes of deliverance became vaine and empty, there hath beene rysings and rebellions in the chiefe Citie of the Kingdome, the Ordinances of warre are in print amongst us, the men of warre are gathered together, wee waite daily to heare of some bloudy encounter, of some fearefull Stratagem, of some devillish damnable Massacre, some horrid and
Mat. 16.3. dreadfull Tragedy; The Pharisees were weather-wise, it will bee foule weather to day, the skie is red and lowring, they could discerne the face of the sky, but they could not discerne the signes of the times, cast up your eyes and you shall see a Cloud comming from

from the Sea, black and dreadfull, covering the face of the heaven; hearken a little, and you shall heare a sound of abundance of Raine, yea the drops begin to fall upon your faces, stand still and be quiet, and you may behold the approach of the enemy, the horror, the terror they bring with it, certainely he that sees not that there is but one step betwixt him and death, that we are all but dead men, hee is either blind or starke madde; for the Sword is drawn, Warre is fully prepared, War is ready.

Thirdly, consider what possibility there is yet of escape, what probability, what hope, what comfort remaines; Is there no balme in *Gilead?* Is there no Physitian there? *Iacob* was almost desperate, the famine was sore in the Land; *Ioseph* was not, *Simeon* was not, they were taking away *Benjamin* also. The Chiefe Governour of *Egypt*, hee spake roughly to them, he imprisoned them as spies, hee conjures them that they should not see his face without their brother *Benjamin*, *Iacob* was resolved hee should not goe, his sonnes would

would not goe without him, the famine encreased upon them, something therefore *Iacob* must doe, *If it must bee so now* (saith hee) *doe thus, take of the best fruits of the Land in your vessels, and bring the man a present, a little Rosen, and a little hony, spices, and Myrrhe, Nutts and Almonds, and take double money in your hand, and the money that was brought againe in your sackes mouthes, carry it againe in your hands, lest it were some oversight, Take also your Brother and arise, and goe againe to the man; And God Almighty give you mercy in the sight of the man, that hee may deliver you your other Brother and Benjamin, &c.* There is the same beame of light and comfort left to us as was to *Iacob*, there lyes a necessitie upon us, it must bee so, wee must downe into Egypt, there is yet a little Balme in *Gilead*, we must take double money, increase our prayers to God, wee must pray, *God Almighty give us mercy, &c.* *David* was exceedingly distressed when the *Amalekites* burnt *Ziklag*, and had carried their wives and al that they had,

Gen. 43. 11

had, captive, when all his people were diſheartened and diſcouraged, when they lift up their voyces and wept, when they mutined againſt *David*, and ſpake of Stoning of him, yet then *David* encouraged himſelfe in the *Lord*, there is yet this left, how ever wee are ſore diſtreſſed, yet we may encourage our ſelves in the Lord, we may enquire of the Lord; Conſider therefore (to encourage you to this duty) this leading mercy that God hath vouchſafed unto us, this libertie and opportunitie, that God hath given unto us, this price that God hath put into our hands, that the whole kingdome may yet appeare before God, and cry unto GOD: my Brethren, this is not a little mercy. In the Prophet *Malachy's* time, when the ſtate of Gods Church and people was as deſperate as now, both in reſpect of ſinne, and in reſpect of judgment, they that feared the Lord ſpake often one to another; It was a priviledge, they might have ſuch free acceſſe, ſuch communion, ſuch fellowſhip together, the times have beene, when the people of

1 Sam. 30. 8.

Mal. 3.16.

of God have fled into the wilderneſſe, into the deſerts, into dens and caves, when they could not meete to faſt and pray, without great danger of diſtraction, of diſcovering, of preſenting, of impriſoning. The laſt yeare I heard it often whiſpered in the eare, and ſecretly muttered, that the kingdome ſhould prepare to warre, and that God ſhould not be called in to the warre, that there was no prayer, no faſt injoyned, this made ſome to feare, leaſt God would joyne againſt us; See (my brethren) the King, to whom alone it belongs to proclaime publike Faſts, hath in his pietie to GOD proclaimed a day of humbling our ſoules, and of reconciling our ſelves to God, this promiſeth ſome good unto us, it is an argument, that we are priſoners of hope, when the enemy doth parley with us: there is ſome ſigne of yeelding, when there is liberty of parley: God doth never reaſon with them for whom he hath no mercy; Hee reaſoned with *Adam* and *Eve*, he did not with the Serpent. God cannot be angry with the prayers of his people,

people, hee is then angry indeed when he forbids his people to pray, when he takes away their hearts from prayer, when hee denyes them liberty to pray, when they are restrained from prayer, but when GOD calls them to pray, when hee commands them to pray, when he stirres up a whole kingdome to pray, when hee makes those men, that have prayers in abomination, and the people of God for their praying in abomination also, to countenance prayer, to joyne with the people of GOD in prayer, to be of one heart with them, O what a glimpse of mercy is this, certainly there is hope, whilst there is but one praying Christian, amongst us, whilst any one that hath a publike spirit, whilst *Moses* prayes, the enemy cannot prevaile, whilst *Luther* lived, the Duke of *Saxony* could not be conquered, yea there is hope, if there were not one praying Christian in the midst of us, if there be any of another kingdome, that pray for us. *Abraham*, that was a very stranger to *Sodom* and *Gomorrah*, prevailed farre with *God*,

for them, his prayer ſaved his nephew *Lot*, his Wife and daughters: we have a multitude of prayerfull Chriſtians, that pray daily for us, that are not amongſt us: all the reformed Churches abroad, eſpecially our friends and kindred, that are lately ſeparated from us in *Holland*, in New England: Yea let me appeale unto your ſelves, have not moſt of you, as *Daniel* did, in your Chambers faſted and prayed? have you not in your families, have not the men faſted apart, and the women apart? hath there not been private notice given, as *Eſther* to *Mordecai*, *Mordecai* to the *Iewes* in *Shuſan*? Yea that which Crownes all, is there not now a Proclamation gone forth, through all Countries, to command every one, Church and Chappell, to faſt? my brethren, a little encourage your ſelves in the Lord; The God of Iſrael is a mercifull God, wee cannot come with halters about our necks, but he will have mercy on us. The Lion of the Tribe of *Iudah* will not trample upon the yielding pray. The Comforter will comfort

fort whom he hath convinced, of ſin, of righteouſneſſe, and of judgment: Let me ſpeake comfortably unto you then, in the words of *Manoa's* wife unto him, when hee was much afflicted; *Surely we ſhall dye* (ſaith he) *becauſe wee have ſeene God, No* (ſaith ſhe *Iudges* 13. 23.) *if the* LORD *were pleaſed to kill us, hee would not have received a burnt offering and a meate offering at our hands, neither would hee have ſhewed us all theſe things, nor would now have told us any ſuch.* Iudg 13.23

Againe conſider what great things, faſting and praying have done, the prayers of one man, of one family, of one Citie, of one Kingdome, God is the ſame GOD as ever, the father of mercy, the God of compaſſion: we are not conſumed, becauſe hee changeth not: faſting and prayer have prevailed, why not ſtill? Call to minde the memorable things recorded in the booke of God, eſpecially that of *Mordecai*, and the Citie of *Shuſhan*, of *Ezra* and his company, looke into the booke of God, and tell me if you can finde one

good or bad, that ever fasted and prayed, and God had not respect unto it, *Iehosaphat* when the *Moabites* and *Ammonites* a great host came against them, ready to swallow them up, yet he prevailed; call to minde Ecclesiasticall History, in *Marcus Aurelius* time, and *Theodosius* time, that thundering Legion, when the Christians prayer obtained an admirable victory; That of *Luther* and the Church, when the devill brought in the covenants, call to mind what you your selves have obtained by fasting and prayer, I could tell you of some singular things that have fallen within mine own knowledge, wonderfull things hath the publike fasting-prayers of our Church obtained of *God*. Nay more to encourage you, look into your owne Towne, when God sent that infectious disease of the small Pox, when scarce there was one house (as in *Egypt*) wherein there was not one dead, when you fasted and prayed, how soon did the Lord remove that plague, an Army of men cannot stand against a man of prayer, much lesse against an Army

Army of prayers; Surely (my Brethren) it is the prayers of the Church that hath kept off judgements to this day, we have had many *Ionah's* ſent amongſt us, crying, yet forty dayes and *England* ſhall be deſtroyed: We have had dayes and months and yeares, paſt over our heads, yet no ſword, when (ſaith the ſcoffing worldling) is the promiſe of his comming, the Prophets prophecie wind, yea *Ionah* was angry with himſelfe, what's the matter, God hath threatned ſo much, and wee have felt ſo little; did *Ionah* preach a lye in the name of the Lord? No *Niniveh* repented, and GOD repented, *Nineveh* faſted and prayed, and God was entreated; They have beene the repentings, the faſtings, the prayers of the people, that have kept off the ſword to this day, God is the ſame God; his compaſſions never faile: If we pray, God will heare; See how *Salomon* conſecrated his Temple, he prayed, that when the people ſhould goe out to battell againſt their enemy, and ſhould pray unto the Lord toward the way of the

1 Kings 8. 44, 45.

Citie, and toward the houſe which hee had built; That then God would heare in Heaven their prayer and their ſupplication, and judge their cauſe, the turning towards the Temple was a turning to God, Chriſt was the Temple; turne to Chriſt in prayer, and the enemie ſhall not prevaile.

Secondly, conſider (as a further encouragement to pray for peace)the enemies whom wee expect will engage us with Warre, and they are either forreine enemies, of other kingdomes, of other language, of another Religion, or they that are under the ſame King with us,of the ſame faith and Religion; Be they *Spaniard*, or *French*, or any of the Romiſh Religion, they are not more our enemies then Gods, and the warre is not ours, but Gods, God hath ſaid it, they ſhall fall before us, and he will avenge the bloud they have ſhed. The Saints under the Altar have a long time cryed, how long? the time cannot bee farre of, but that the Kings of the earth ſhall gather themſelves together, *they ſhall hate the whore, and ſhall make*

make her desolate and naked, and shall eate her flesh, and shall burne her with fire. Rev. 17. 16

Babylon must fall, *Babylon* must fall, yet I cannot say, but for a time they may prevaile, they may stand, though wee in our persons fall, yet this I say confidently, though we should fall, our cause shall stand: And God will raise up them after us that will avenge all the bloud shed by them; *Hannibal*, when he was but nine yeares old, vowed himselfe a perpetuall enemy to the Empire of Rome; The warre of Rome Christian runnes Retrograde to the warre of Rome Ethnicke: though they had often the worst in the present battailes, yet they were ever conquerers at last; when as Rome Christian, though they sometimes pevaile for the present, yet they shall never conquer, our warres with them, are as the warres with the Children of *Israel*, when they travelled into the land of *Canaan*, sometimes they turned their backs before the enemy, but they were sure to conquer at last; Our Shippe may by stormes and

Tempests, be beaten and torne, be as the Shippe in which Christ and his Disciples were tossed and in danger, but 'tis sure at last to arrive safe at the haven: my brethren, God may make the Papists whippes and scourges, hee may make them as thornes in our eyes, as prickes in our sides, *Ioshua* and *Israel* may turne their backes before the enemies, the Papists may have their long-waited for day, which may for the present bee to us as that day we read of in *Ioel*; *A day of darkenesse and of gloominesse*, as dayes of clouds and of thicke darkenesse, a day fearefull, as our day of doome, as our day of judgement: yet it shall not be our day of doom, nor our day of judgement, the sunne shall not goe downe in a Cloud, when our day is over, their night shall begin, blacknesse of darknesse shall cover them, the Sunne shall never rise againe, they shall have an eternall night, they are greater sinners then wee, and when God begins he will make an end, my brethren, we need not over much feare what Atheists and Papists can do; what hell

Ioel 2. 2.

Isay 10. 12.

or

or Rome, what the Devill or *Spaniard*, there may come an houre of temptation, an houre of darkneſſe; Sathan may caſt ſome of us into priſon, wee may have Tribulation tenne dayes, but hee that ſhall come, will come and will not tarry: Our deliverer, our Saviour will raiſe up a mighty ſalvation for us; *Pharaoh* may oppreſſe for a time, but wee ſhall after a while ſee the *Egyptians* drown'd in the red Sea; They are *Gods* enemies, and we ſhal ſee the ſalvation of the Lord.

Are they againſt whom wee muſt fight, under the ſame King, of the ſame religion, they cannot but be as deſirous of peace as we our ſelves, we cannot fight againſt them as againſt enemies, nor can they fight againſt us; The King ſolemnly proteſts and declares to the world, he wageth not warre againſt them, his Armes are open to embrace them: What ever bloud hee drawes from them, he counts it as bloud from his owne veines, the kingdome is not forward for warre, God is called to Vmpire the cauſe, Therefore,

Pray

Pray, Pray for the peace of Ierusalem.

You have seene the misery of warre, the probability of a present warre, the possibility of escaping of it, O then pray for peace, which brings me to a use of exhortation further to presse this duty upon you.

First, bee seriously affected with it, before you pray, lay the warre to your heart, thinke of it when you rise in the morning, and when you goe to bed at night; Let the Trumpet that sounds to this warre, bee as the Trumpet that sounded in the eare of Saint *Ierome*, that where ever he went, or what ever hee did, he heard the sound of it; It is recorded of *Ignatius*, that when hee was dead, the name of *Iesus* was found ingraven in his heart in letters of Gold; Of Saint *Francis*, that the markes and prints of Christ crucified were upon his hands and feete. Queene *Mary* said when she was dead, they should finde *Callis* writ on her heart; And 'tis said when

when *Sardis* was loſt, that every dinner one cryed, Remember they have taken *Sardis*, have deepe thoughts (my Brethren) concerning this warre, becauſe of the *Diviſions of Reuben, there are great thoughts of heart*.

O lay it neere to your hearts, ſleepe with it, wake with it, eate and drinke with it, ſet it ever before your eyes, Vnleſſe you are truly affected with it, you can never pray effectually for it: Remember the affection of *David, If I forget thee O Ieruſalem, let my right hand forget her cunning*; Take to heart what *Hezekiah* did, when warre was threatned, hee rent his clothes, hee covered himſelfe with Sackcloth; *This day is a day of trouble, and of Rebuke and Blaſphemie*, call to remembrance what *Uriah* did, a Souldier, he would not go to his houſe; nor lye with his wife, nor eate of the Kings proviſion, whilſt the Arke, and *Iſrael*, and *Iudah* dwelt in Tents, *Nebuchadnezzar*, that heatheniſh King, when he ſet his heart to deliver *Daniel* and could not, he returned ſad to his palace, he paſſed away the night faſting

Pſalm. 137. 5.

Iſai. 37. 1, 3.

2 Sam. 11. 11.

ing, he would have no Instrument of musicke brought before him, his sleep went away from him, he arose early in the morning, and hasted to the denne
Dan.6.18. of Lions, O ye Priests of the Lord, remember old *Eli*, when warre was at the gates, his heart trembled, for the Arke of GOD, hee watched at the doore, the Lampe did not goe out all night, the newes that the Arke was taken, strooke him to the heart, *Phinea's* wife felt the losse of the Arke, more then the travell of her child, certainly (my brethren) they are neither faithfull to God their King nor Countrey, that are not affected with this war, that
Hay 22.12. doe not pray for the peace of *Ierusalem*. This day *God calls to weeping and mourning, to baldnesse, and to girding with sackcloath*; They that will not this day fight the battailes of the Lord with their prayers, they shall bee cursed
Iudg.5.23. of the Lord; *Curse yee Meroz, because they came not to helpe the Lord against the mighty*; If the enemy should break in upon us, then you would weepe and mourne; cry and howle, a grievous shrike

ſhrike ſhould bee heard among you. Then, ô my ſonne *Iſaac!* and ô my Father *Abraham!* weep and mourne, that the enemy may not come, doe as *Iehoſhaphat* did.

Secondly, bee not afflicted nor affected for a day onely, though you begin your ſorrow to day, doe not end it to day, a woman is not long conceiving, ſhee is long breeding, ſhe is not long bringing forth, ſhee is long training up; Sow the ſeed of ſorrowes to day, and watch over it, and water it every day, weep day after day for *Ieruſalem*: *Is it ſuch a faſt that I have choſen, that a manſhould afflict his ſoule for a day, and to bow downe his head, as a Bull-Ruſh, and to lye downe in ſacke-cloath aſhes? Wilt thou call this a faſting, or an acceptable day to the* LORD? Iſay 58.5. O (my Brethren) Let this day bee but the beginning of your ſorrowes; Let GOD and the whole World ſee that you are become ſorrowfull mourners indeed: *ESTHER* faſted three dayes, *DANIEL* three weekes, the people of *ISRAEL* in their

their Captivity seventie yeares, abate while the Pestilence, the warre lasteth, somewhat of your pleasures, of your profits, you know what God said of *Miriam*, if her father had but spit in her face, should she not have been ashamed seaven dayes; If God was never so little Angry with us, we should fast seaven dayes, much more now he hath plagued us with his greatest plagues; *Mephibosheth* neither dressed his feete, nor trimmed his beard, nor washed his cloathes, from the day the King departed, untill he came againe in peace; till God and the King returne in peace, doe as *Mephibosheth* did, set one houre apart every day for prayer, one day more in the weeke, eate lesse, drink, lesse, sleep lesse, put on your mourning apparell, lay by your feasting, your banquetting, let your laughter be turned into weeping, your joy into mourning, water your Couch with teares.

Numb. 12. 14.

2 Sam. 19 24.

Encite, and exhort, and encourage one another to pray. *David* doth not only pray himselfe, but hee commands others to pray.

Pray

Pray for the peace of Ierusalem.

The word is in the plurall number, *Then they that feared the Lord spake often one to another.* The more prayers, the more power: we have at this day a great gale of prayers at our back; *Noah Daniel,* and *Iob*: The prayers of *Noah* alone preserved himselfe and his family, *Daniel* returned the captivity, *Iob* prevailed for his friends; if these severally could doe so much with God, what can they all do joyned together? If one favourite can prevaile with the King, how can hee be denyed, when all the Court, when the Counsell, when the Kings Children, when the Queene joynes with him? get what stocke of prayers you can, pray your selves, call in others to pray; Let the Husband pray with the wife, the wife with her maides; The Parent with the Children, let one neighbour provoke another. An Army of men cannot stand against an Army of prayers: One praying Towne can overcome a fighting King-

Kingdome, make your party ſtrong by prayers.

Fourthly, in this your day of prayer vow reformation to God: if any thing will prevaile with God, prayer and reformation will doe; Indeed you ſhould have reformed the evill of your wayes before this day of prayer; Reformation ſhould goe before Humiliation: The King of *Nineveh* when hee ſent forth the Proclamation for the faſt, he ſent it forth for reformation alſo: the times have beene when reformation would not ſerve the turne; There may ſo much guilt lye upon a kingdom that no reformation ſhal priviledge the kingdome.

2 Kings 23. 26, 27.

There can be no preſervation without Reformation, though reformation will not alwayes doe the worke, yet the worke can never bee done without it; It is the condition that GOD ever requires, that which his ſervants covenant for with GOD, that which encourageth them to pray; This ever leaves a poſſibility, a hope, a maybee: Therefore now (ſaith the Prophet

Ioel,

Ioel, Turne yee to me with all your heart, who knowes if he will returne and repent? breake off your ſinnes ſaith *Daniel*, by, *righteouſneſſe it may bee a lengthning of thy tranquillity.* Reformation muſt go along with prayer, *Waſh you, make you cleane, take away the evill of your doings, ceaſe to doe evill*; Reforme the abuſes, the ſinnes of the place, the drunkenneſſe, the idleneſſe, the whoring, the ſwearing, reforme the ſinnes of your houſes, the want of Prayer, of Catechiſing, your perſonall ſins, your covetouſneſſe, your pride, your oppreſſion, breake off your ſinnes, God may have mercy.

Ioel 2.14.

Dan.4.27.

Iſay 1.16.

Laſtly, pray and reſt comforted in your prayer, quiet your ſpirits what you can, *feare not their feare*, ſhew that you can doe what the wicked cannot doe, you can Anchor your ſoules upon God. Admirable was the deportment and carriage of poore afflicted *Hannah*, when ſhee had powred forth her ſoule unto God, ſhe went home and *did eate, and looked no more ſad*; It was a good reſolution of a wicked man, yet a good

1 Sam.1. 18.

Generall in the field. Be of good courage and let us behave our selves valiantly, for our people and the Cities of our God, and let the Lord do that wch is good in his sight, *Iacob* was resolved, after he had used the means; If it must be so, If I am bereaved, I am bereaved. *Esther* was at a point, goe I will, if I perish, I perish, I cannot foretell you of certainety what this day may bring forth; what answer wee shall have of our prayers, but I can say this confidently, and promise you in the name of the Lord, they that pray for the peace of *Ierusalem*, they shall prosper, either in the publike prosperity of *Ierusalem*, or in their owne particular person, or in the prosperity of their posterity. The Children that are not yet borne may blesse you for this day. Pray then, O pray, *Pray for the peace of Ierusalem*, for the Citie, for the Church, for the Kingdome.

1 Chro. 19. 13.

The

The second SERMON.

2 Thess. 2. 15.

Therefore (Brethren) stand fast:

GReat deliverances ought to bee celebrated with solemn remembrances, Nationall deliverances with Nationall remembrances. When God delivered the Nation of the Iewes from that intended Parisian Massacre, *Mordecai* proclaimed the foureteenth and fifteenth dayes of the month *Adar* to be kept holy, that they should make them dayes of feasting and joy. It is recorded of the *Iewes*, Hest 9.20.

that on these dayes, when they reade the booke of *Esther*, as often as mention is made of their enemy and adversary wicked *Haman*, so often they expresse their inward indignation by some externall angry passion, they stampe with their feete upon the ground, they knocke their hands, they threaten with their frowne, they thunder with their words.

This day, this fifth day of *November*, a day for ever to be remembred by the English Nation, GOD delivered, *God* immediately and miraculously delivered, our Religion, our King, our Queene, our Prince and Princesse, the Senate and Councell of this Kingdom, the Iudges, the Knights, the Burgesses, the whole house of Convocation, the monuments of our fore-fathers, the records of the Kingdome, in a word, the whole kingdome from that diabolicall, monstrous, unparallell'd Gun-powder Treason. This day our High Court of Parliament hath enacted, (and may that Act be as the Act of the *Medes* and *Persians*, that alters not, may it stand as the

Sunne

Sunne and Moone for ever) that this day ſhould be kept holy, that wee celebrate this day with a joyfull triumph, with new *Cantica Canticorum*: with whole new ſets of ſongs, with preaching, with feaſting, and ſending gifts one unto another, with ringing of Bels, with making of Bonefires, with ſounding Trumpets, with thundering of Ordnances, with all outward expreſſions of joy: That ſo God may ſee our thankfulneſſe, that people from the Pulpit may heare of their deliverance, that children in the ſtreetes may underſtand the ſalvation of the Lord: that ſtrangers abroad may know the barbarouſneſſe of the Plot, the Religion of the Traitors, the bloud-thirſtineſſe of Papiſts; *Horret animus*, beleeve me I cannot thinke on the horror of the Treaſon, but my ſpirit is moved within me, my indignation is ſtirred, as often as the very mention of the name Papiſt is made, of ſuch Papiſts that adhere to the Pope of Rome as to their head, *Italian*, *Spaniſh*, *Ieſuited*, Gunpowder Papiſts; I could bee angry and ſinne not,

not, I could stampe, knocke, bend my brow, and thunder (were it lawfull) I could take up the execration of *David*, *let my tongue cleave to the roofe of my mouth, and my right hand forget her cunning, when I forget the deliverance of this Day.*

That therefore you may for ever remember, and stand fast to the Gospell received, and not bee tempted to that damning Religion, I have made choise to speake in the words of the Apostle,

Therefore (Brethren) stand fast.

IN which words you have a duty enjoyned, *Stand fast.*

Secondly, the reason enforcing, in the illative word; *Therefore.*

The Apostle, the Doctor of the *Gentiles* exhorted the beleeving *Thessalonians* to stand fast, and the more to move them calls them, Brethren, ἀδελφοὶ, a brother, is derived of ἀδελφὸς, *uterus*, a wombe; brethren being properly, *uterini*, the fruit of one wombe; The

Apo-

Apostle and the *Thessalonians* were not brethren in nature, but brethren in grace, *& sanctior est copula cordium, quam corporum:* This compellation carries much affection with it, and imports thus much, that he tendered the beleeving *Thessalonians* as his mothers wombe, or his own bowels, even as his brethren, therefore he gives them this necessary exhortation in all brotherly love and earnestnesse,

Stand fast:

The reasons that enforce it, are implyed in this word, *Therefore,* Therefore? Wherefore? Two Reasons may bee gathered from the coherence of these words.

First, the Apostle tells them, there will be an Apostacy, a falling away; *Therefore stand fast.* Of which Apostacy you may read from the third verse to the thirteenth verse.

Secondly, hee remembers them of Gods mercy to them in bringing them to the knowledge of the Gospell, from the

the thirteenth verſe to the fifteenth;

Therefore (Brethren) ſtand faſt.

Theſe are the Reaſons to enforce this duty, and of theſe in their order plainly.

Reaſ. 1. And firſt, *Therefore ſtand faſt*; becauſe there will bee an Apoſtacy, and a falling away; That there will bee an Apoſtacy and a falling away, all muſt, all do confeſſe, our times and the times of our fore-fathers are ſad witneſſes of the accompliſhment of this Prophecy. The Apoſtle ſpeakes it in expreſſe termes, there muſt be an Apoſtacy and a falling away firſt; That this Captaine Apoſtate (whom the Apoſtle v. 3. cals the man of ſinne, and doth ſo exactly deſcribe) is the ſame with the Antichriſt of whom Saint *Iohn* writes in his Epiſtle, and the falſe Prophet you read of in the Revelation, for ought I know wee have unanimous conſent. But who this man of ſinne is, the Antichriſt, the falſe Prophet, there's the difference; Not to ſpend much time

in

in the ſearching out thereof, or in anſwering to this quære; The Fathers are not competent Iudges in this particular: The Papiſts themſelves, thoſe pretended adorers of them, yet in this leave them and refuſe them, *Daniel* tells us that the Prophecy is ſealed to the end, Saint *Auſten* ſaith ingenuouſly, that concerning this chapter hee could not underſtand the meaning of it; To the Fathers theſe Prophecies were riddles and darke ſayings, yet by that glimering light they had, the myſtery of iniquity beginning in the Apoſtles time, they could, they did point out the time, the place, and ſome the perſon. The Fathers could not tell who this man of ſinne was; Our adverſaries of the Church of Rome will not tell us, they labour to free the Pope from it rather then to faſten it upon any other; And while they labour to build new Babel, Lord how are they confounded! The Rhemiſts confeſſe that *Rome* is the place, yea *Bellarmine*, *Ribera*, and others ſay, certainely *Rome* is the ſeate; The Sunne ſhines cleare as at noone-

Dan. 12. 9.

day,

day, they can, but will not see; I could muster whole Armies of the reformed Churches, produce a cloud of witnesses, empannell many grand-Iuries, of our owne learned men, that readily will answer to this quære: the Papacy is this Apostacy, the Pope this man of sinne, the Antichrist the false Prophet: the time would faile me to bring forth King *David* and all his worthies, King *Iames*, the Bishops, and Professors and learned men of that learned age, all which plainly and freely confesse and answer that the Papacy is this Apostacie, the Pope this man of sinne, the Antichrist, the false Prophet; In this particular I may truly say of that King of Schollars, what the servants of King *David* said, he is worth tenne thousand: how plainely hath hee publisht to the whole world, and sent it abroad to the Emperor, to Christian Kings and Princes, wherein he hath declared his opinion concerning this thing, how plainly in his paraphrase upon the *Revelation* in his meditation upon the twentieth Chapter; in his Apologie to Kings and

and Princes; For my part I will walke under the protection of this great King, and follow the ſteppes of thoſe learned men, backt with the authority of the booke of Homilies, and take it for granted indeed which cannot reaſonably bee denyed, it may eaſily bee made good that the Papacy is this Apoſtacy, the Pope this man of ſinne, the Antichriſt the falſe Prophet; Then my exhortation to you, is the ſame with *Paul* to his *Theſſalonians. Therefore* (*Brethren*) *ſtand faſt*, that you be not entangled and drawne away to Popery. If Saint *Paul* thought it neceſſary in his time, when the myſtery of iniquity began to worke, and the man of ſinne was not revealed, when the Cockatrice Egges were not hatched, and the Pope had no being in the world, to exhort the believing *Theſſalonians* to ſtand faſt, that they might not bee drawne away with that falling away, how neceſſary is it for us, and at this time ſeaſonable for mee to exhort you (beloved) now that the myſtery of Iniquity is ſtrongly working and the

man

man of sin clearely revealed now that the Pope is regnant in full power and strength, to exhort you in the words of the Apostle.

Therefore (Brethren) stand fast.

First, consider if you stand not fast indeed, you may be drawne away to Popery.

Secondly consider, It's a dangerous thing to bee drawne away to Popery.

First, you may easily be drawne away: The Papacy is an alluring, inticing, tempting, bewitching Religion. Sir *Walter Rawleigh* knew what hee said, and he spake truth when hee said it, that were hee to choose a Religion for licentious libertie and lasciviousnesse, he would choose the Popish Religion; No Religion under Heaven so consonant, so congruous, so sutable, so agreeable to corrupted nature, to flesh and bloud, as the Religion of the Church of Rome; see I beseech you what the spirit of God saith of it in the

seaven-

ſeaventeenth of the *Revelations* and the firſt, and ſo forth to the ſixth verſe, you muſt have patience that I may read the words to you.

And there came one of the ſeaven Angels which had the ſeaven Vials, and talked with mee, ſaying, come hither I will ſhew unto thee the judgement of the great whore that ſitteth upon many waters, with whom the Kings of the earth have committed fornication, & the Inhabiters of the earth have been made drunk with the wine of her fornication, ſo hee carryed me away in the ſpirit into the wilderneſſe, And I ſaw a woman ſit upon a ſcarlet coloured beaſt, full of names of Blaſphemy, having ſeaven heads and ten hornes, and the woman was arrayed in purple and ſcarlet colour, and decked with gold and precious ſtones and pearles having a golden cup in her hand full of Abominations and filthineſſe of her fornication, and upon her forehead was a name written, Myſtery, Babylon the great, the mother of harlots, and the abominations of the Earth, and I ſaw the woman drunken with the blood of the ſaints and with the blood of the Martyrs of Ieſus,

and

and when I saw her I wondred with great admiration.

That by the great whore, that by *Babylon* here spoken of, *Rome* is understood, the *Romanists* themselves doe freely confesse, the *Rhemists* doe not peremptorily but faintly deny it, they distinguish indeed of *Babylon* in *Rome*, and the Church in *Rome*, they tell us Saint *Ambrose*, *Tertullian*, *Ierome*, these confesse it, I could adde some more ancient, *Bellarmine* freely acknowledgeth it; Indeed they say Saint *Iohn* speaketh of *Rome* Ethnick, not of *Rome* Christian; *Rome* under the persecuting Emperour, not of *Rome* under the Christian Pope: It is enough, they confesse that *Babylon* is *Rome*, and *Rome* the seate of Antichrist, and we all know Saint *Iohn* writes a Prophecy, not a History; Hee tell us what should bee, not what then was, and if Saint *Iohn* spake of *Rome*, it must necessarily follow, that he spake of *Rome* as now it is, not of *Rome* as then it was; of *Rome* Christian, not *Rome* Ethnicke; of *Rome* under the Pope, not under the Emperor.

Thus

Thus you see *Rome* is compared to a Whore, to a great whore that sits upon many waters, rules many nations, who made the Kings of the earth drunke with the wine of her fornication, that is clothed in Scarlet, Purple, Gold, Silver, precious stones and the like, and now mark how easie a thing it is to bee seduced, inticed, bewitched by the Church of *Rome*, what an alluring, enticing, tempting Religion it is, you see it is compared to a Whore, to a great Whore, to the chiefest of whores, to the mother of Harlots, she hath in her hand a Viall of Gould full of abominations; You that are not acquainted with the Arts and Crafts and subtilties of Whores, read what *Salomon* saith, who was the wisest of men, yet shamefully befooled by them; A thousand women took hold of him, and of them all he professed he found not one good: hee spake much of them because hee was much abused by them, and knew much by them, as in other places, so in the seaventh of the *Proverbs*: The Whore there spoken of makes Religi-

Pro. 7. 10.

on her pretext, uſes much art, flattery, and impudency; This great Whore, that bewitcheth the ſoules of men, ſhe pretends Religion, Saint *Iohn* ſaith, She had in her hand a golden Cup, though in that Cup was abundance of abomination, yet the Cup was of Gold. There are in the Church of *Rome* many ſingular, excellent, and admirable truths and things which as a golden cup ſhe holds forth; She hath the Scripture, the Sacraments, the Articles of the Creed, the Lords Prayer, the Tenne Commandements, many excellent things; whatſoever the Church of *Rome* holds with the Church of England is pure ſilver and pure gold: All that ſhe adores beſides, is at the beſt hay and ſtubble, yea much poyſon, and abominations, Saint *Paul* ſaith, verſe the fourth, the man of ſin ſits in the Temple of God, not in that materiall Temple, which was at *Ieruſalem*, (a fond conceit of ſome of the Ancients) The Papiſts themſelves how willing ſoever they are to embrace any thing that may take it from *Rome*, yet they themſelves refuſe

it,

it, that Temple (*Daniel* ſaith) ſhall never be reſtored; Chriſt ſaith, not one ſtone ſhall be left upon another, and Hiſtory reports, that when they went about to build that Temple again, GOD from heaven by fire deſtroyed it; But in the Temple of God, that's the man of ſin, that ſits in the Church of God, the moſt eminent of all the Churches of God, where God had a great people, and whence God gathered his people; Antichriſt though he be an Adverſary and the adverſary Saint *Paul* ſpeaks of, the greateſt adverſary that ever the Church had, yet notwithſtanding is no open profeſt adverſary, as the Turke and Iew, but a ſecret, cloſe, myſterious adverſary, that ſits in the Temple of God.

Dan. 9. and the laſt.

In that Temple, ſee what bewty and glory to dazle the eye, and to charme the mind of the beholder; This great Whore is not only arrayed in gold and ſilver, Scarlet, Purple, and precious ſtones, as a woman may be, and therefore is called a woman alſo, but hath the attire of an Harlot, wanton, laſci-

vious attire, a superstitious and Idolatrous dresse; look into their Churches and see, not only the bewty and glory of them, as a woman may have, but a superstitious, Idolatrous dresse, as their Images, Crucifixes, Altars, Crosses, and burning Tapers, all set forth lively to sight; Looke into their service and see what Pompe and glory and outward state, What rich Robes, what Musicke, what singing, what sweet and burning Incense, and the like. The Temple in Ierusalem was not more glorious in outward Pompe, more gloriously arrayed, there were not more sacrifices and ceremonies, then there are in the Church of *Rome* at this day; It was necessary to bee so at Ierusalem, God would have it so, the people were a carnall people, meere children in understanding, God led them as a Nurse by the hand, pleased them with carnall objects, with glorious buildings, with multitude of significant Ceremonies, with terrene and earthly delights, God did it to this end, that hee might wooe and invite them to his

service

ſervice. The Church was then in it's Infancy; but now the Church is growne neere unto perfection, in it's laſt age, therefore they are not now neceſſary, Gods people now are a ſpirituall people; The Church of *Rome* uſeth now, what *Ieruſalem* did then, what then God commanded now hee forbids, what then hee bleſſed now hee curſes; To draw them to ſuperſtition and Idolatry, both which are ever beutifull and ſpecious, full of pomp and ceremony.

Secondly, in the Papacy there is nothing hard nor difficult, nothing which a meere Carnall man, which a voluptuous perſon, a very Epicure and Libertine cannot eaſily digeſt; All the Religion of the Church of *Rome* is like the Religion of the Scribes and Phariſees, the true fathers of them, a very outward Religion, an empty Casket, a dead and naked Carkas, what is Popery but a painted outſide? Their Church prayers they doe not underſtand, their private prayers they meaſure by weight, their Repentance

and confession, it is in some small penance, their faith is the faith of the Church, they live not by their owne faith; Their Obedience is to the Pope, not to God; They have their pardons, their indulgences, their Purgatory, their supererogations; and I know not what, no sinne that they can commit, but the Pope will pardon, no sinne that they would commit, but the Pope can dispense withall, no matter how long they have lived in sinne, in any sinne, though the sin against the HOLY GHOST; yet extreme unction at the last wil salve all. I know they make a great cry, and clamor, and tell us, as the Priests of *Baal*, they cut themselves with Knives and Launcers till the bloud gush out, they tell us of their frequent fastings, of their often watchings, of their bloudy whippings, of their long Pilgrimages, their Rigorous discipline, their voluntary poverty, their simple obedience, their Mastering the body, their lying in the dust, and endangering of their lives, and a great deale more. I could answer all these with the first of

Isay: Who hath required these things at your hand, what are these their sacrifices? trifles, nothing in comparison of that great worke God doth require: were all these true, reall and not fained, did they the same things indeed which they seeme to doe, were there no lugling nor no delusion, nor mitigation, nor dispensation, yet all these and more in the extremity and height, were nothing to the crucifying of the flesh with the affections of it, to the mortifying of earthly members, sinnes as deere as the bodily members, to the killing of the old man, to the breaking of the heart, to the wounding of the soule, to the spirituall observation of the Law, and to the beliefe in Christ Iesus; what is it for a man to give the first borne of his body for the sinne of his soule? to give his goods to the poore, and his body to bee burned to save his soule? Yea what is it to lye in their Inquisition, their Purgatory, in hell a thousand yeares, and to purchase Christ by this? all this were nothing, what the servants of *Naaman* said, *My Father*, if the Pro-

phet had commanded thee a greater thing, wouldst thou not have done it? how much more, when he saith, *Wash and bee cleane*; If the Pope command greater things to purchase Heaven, would they not doe it, how much more these small things? There's nothing hard in the Church of *Rome*, which a meere Carnall man, a voluptuous Epicure, a Libertine cannot easily digest.

Thirdly, in the Papacy there are many Arts, and Crafts, and subtilties and deyises to deceive and entice people withall; Saint *Paul* saith, verse 9. that the man of sinne his comming is after the working of Sathan, with all power and signes, and lying miracles, and the like; Antichrist hath his hookes, his snares, his ginnes, his temptations and delusions, suitable to every complexion and condition of man or woman; If hee sees any Ambitious, hee tempts them, as his father did our Saviour Christ, when he shewed him all the kingdomes of the world, and the glory of them, great preferments and digni-

dignities there are in the Church of *Rome*, more preferments and greater than are in the true Church of God: nor are they sparing to promise to give them: *Adams* sinne cleaves to all *Adams* sonnes, we would bee above, this is a pestilent baite, and by this they draw many Schollers from us; If they meete with any covetous, they have their silver and golden Balls, the golden wedge and Babylonish garment, they will showre gold into their lappes, and by this they draw Marchants and Tradesmen from us; If they meete with any credulous and superstitious, they have their signes and wonders and lying miracles. I know no Religion extant in the world, that challenges wonders and miracles but the Religion of the Church of *Rome*: they object against us, and upbraid us with it, that we have no wonders and miracles, they have, much good may it do them. Antichrist comes in all deceiveablenes of unrighteousnesse with signes and lying wonders to deceive them that perish; If they meete with

any

any fearefull by nature, and ſcrupulous of hell, they have their apparitions and viſions, make them heare ſcriekings and howlings, preach nothing but horror and terror, hell, death and damnation; If they meete with any ſicke, they excerciſe their charms and ſpells, and can and do caſt out devils through the power of the devill. If they meete with any conſtant in Religion, they have their torments, their tortures, their purgatories, their hel, their Inquiſition; Satan (ſaith one) doth not alwayes appeare in one and the ſame faſhion, but hath as many ſeverall changes, as *Protrus* among the Poets: At *Liſtra* hee appeares like a Comœdian, as if a ſcene of *Plautus* were to be preſented upon the Stage, at *Antioch* like a Ieſuite with traditions in his mouth. At *Athens* hee ſallies out like a Philoſopher; At *Epheſus* like an Artificer in his Apron: And as Sathan, ſo the eldeſt ſonne of Sathan, who as hee comes in the power of Sathan, ſo in the manner, with ſignes and lying wonders, he hath his pro-

profound Plots, his lying and ſubtill deviſes, his wiles and ſtratagems, to deceive them that are ſtedfaſt: It's eaſie to be drawne away, then

Stand faſt:

Laſtly, in the Papacy, conſider the agents the inſtruments. *Romes* factors, the great Whores Pandors are crafty to inveagle and betray me to their Religion, they are crafty, ſubtill, baſe and impudent. Read how the ſpirit of God deſcribes them in the ninth of the *Revelations* and the firſt verſe, and ſo forward.

And the fifth Angell ſounded, and I ſaw a Starre fall from Heaven unto the earth, and to him was given the key of the bottomleſſe pit, and there aroſe the ſmoake of the pit, as the ſmoake of a great furnace, and the Sunne and the aire were darkened by the ſmoake of the Pit, and there came out of the ſmoake, Locuſts upon the Earth, and unto them was given power, as the Scorpions of the earth have power, and it was commanded

ded them that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree, but onely thoſe men which have not the ſeale of God in their foreheads, and to them was commanded that they ſhould not kill them, but that they ſhould bee vexed five moneths, and that their paine ſhould bee as the paine that commeth of a Scorpion when hee hath ſtung a man; therefore in thoſe dayes ſhall men ſeeke death and ſhall not find it, and ſhall deſire to dye, and death ſhall flye from them: and the forme of the Locuſts was like unto horſes prepared to battaile, and on their heads were as it were Crowns like unto gold, and their faces were like the faces of men, and they had haire as the haire of women, and their teeth were as the teeth of Lions, and they had Habergeons as the Habergeons of Iron.

The Papiſts themſelves confeſſe, that there by the Starre fallen from Heaven is meant the maſter of ſome great error and hereſie, and by the Locuſts that ariſe out of the earth, the teachers of thoſe hereſies, that goe about

about to infect the people of God. The Rhemists say, this Starre fallen from Heaven is such as *Arius*, *Luther* and *Calvin* was; The Star that shall lead me to the light of this Starre that is fallen from Heaven, shall bee that fixed Starre now in Heaven, KING *Iames*. Kings have a speciall interest in the book of the *Revelation*; And God hath made them of great use there to bring downe the man of sinne: Then it may well stand with the wisdome of God to reveale the meaning to them: And of all Kings, I heare of none that hath taken that paines in the Revelation as King *Iames*; This Starre (saith hee) is the Pope who was once in the kingdome of Heaven, as a glorious bright Starre in Heaven above, who had an eminent place in an eminent Church of God: The Locusts that infect the aire, are that innumerable multitude and diverse orders of Ecclesiasticall persons, as Fryers, Monkes, Priests, Cardinalls, Iesuites, and I know not whom, who bring as much destruction upon all sorts of men,

men, as Locusts to the grasse, and tender herbe; As Locusts come by swarmes, and overspread the whole earth, so these fill the whole earth with their Insinuations; The shape of them is like unto Horses, prepared to battell, to signifie that their forme of practise and policie shall be so worldly wise, that they shall want nothing pertaining to the setting forth of their intents, no more than a horse of service, which is curiously barbed, fitted and prepared for the fight; They had on their heads, Crownes of Gold, they pretend great holinesse, none more then that Ecclesiasticall order, even as the Elders, because of their true holinesse, had Crownes of Gold, so they, because of their pretended holinesse, have Crownes of Gold also. They have the faces of men, they come with the faces, and Reasonings of men; Sophisticall Arguments, subtill Philosophy, which Saint *Paul* cals vaine Philosophy; The haire of women: As the haire of women is a speciall part of their bewty to deceive men,

so

ſo they have Arts and Crafts, to draw men to their Religion; They have habergeons of Iron: to ſhew they are backt with authority, and the like. I could goe on further, they are many and crafty, full of power, have Crownes of Gold, the heads and faces of men, the haire of women, all alluring, tempting, enticing and bewitching: thoſe that in this place are called Locuſts, in the ſixteenth of the *Revelation* and the 13. are call'd frogs: Frogges indeed, like thoſe frogs that came into the houſes and bed-chambers of *Pharaoh* King of Egypt, and of his ſervants, and all his people, no place nor perſon free: they are the ſublimate, and the tranſcendent Inſtruments of deceit, they come out of the mouth of the Dragon, out of the mouth of the beaſt, and out of the mouth of the falſe Prophet; The very ſpirit of the Devill, active, powerfull, ſtrong and ſtirring, full of deluſion to deceive men.

Brethren, you ſee what reaſon you have to *ſtand faſt*, that you be not

not by any drawne back againe to Popery.

Secondly, consider, it's a dangerous thing to be drawne away to Popery. I say, consider the danger that attends all them, that are drawn away. All Papists, in that sense that I speake of Papists, for I doe not speake of all that may be Popishly affected, or incline to some Popish opinions; but such Papists as derive their name from *Papa*, the Pope, that hold him to bee the head of the Church, that subscribe to the Counsell of Trent, all Italianated, Iesuited Papists, they are Traitors to the King under whom they live, Heretickes, Infidels and Atheists, in continuall danger of temporall destruction, and at last sure of eternall damnation.

First, all sorts of Papists are Traitors to the King under whom they live; Not to prove this by an Induction of particulars from those many Treasons that have beene committed in this Land, when was there any Treason, since the beginning of Refor-

formation, or ſcarce before, but they were the Contrivers, Plotters, Actors, at leaſt the favourers and Abettors of it? Was not *Sumervile*, *Parrey*, *Babington* and his complices Papiſts? was not *Lopez* and his *Abettors* Papiſts? was not *Campion* and *Parſons* Papiſts? were not the Gunpowder Traitors Papiſts; was not *Cateſby*, *Winter* and *Perſey*, was not *Digby*, *Rooke-wood* and *Treſham*, was not that Incarnate Devill *Guido Fawkes*, were they not all Papiſts? Nor yet to prove them Traitors, becauſe the Law of the Land makes them Traitors, which hath enacted, that all thoſe Prieſts and Ieſuites that come into the Land are Traitors, all that bring *Agnus Dei*, that maintaine the Popes ſupremacy above the Kings, and labour to draw obedience from the King, and perſwade to *Rome*, are Traitors. But I will prove it from the principles and maximes of their owne Religion, that ſhew neceſſarily all ſuch Papiſts muſt bee Traytors in that kingdome where they live; All Re-

ligions may perhaps have ſome that are Traitors in it, but no Religion under Heaven (ſet aſide the Religion of the Church of *Rome*) doth neceſſitate and compell men to be Traitors; They have a maxime among them, I finde it in *Bellarmine*, that Kings have not their immediate power from God, but from the people, yet ſo that the people transferre their power into the perſon of the King, yet keepe habitually in themſelves, which they may make a principle for Traytors: It's ſaid of all that the Pope may excommunicate Kings, and Kings ſtanding ſo may be depoſed, and thoſe that goe about to infect the people, the people ought to riſe up againſt them, and that it is not only a lawfull, but a neceſſary and a meritorious worke; The Engliſh Papiſts (ſaith a Ieſuited Engliſh Prieſt) are well to be excuſed for not riſing againſt their King, becauſe they want power; had they power to their will, the King ſhould either obey the Pope, or elſe they would not obey the King.

Papiſts

Papists are Traytors.

Secondly, Papists are Heretickes, Infidels and Atheists, not to speake of their innumerable multitude of lesser errors, called Veniall sinnes, yet notwithstanding the number of them may helpe to drowne the Shippe of *Rome*, nor yet to speake of their grosser Tenents, not yet confirmed in the Church of *Rome*, but disputed in their Schooles, there are some hereticall errors maintained among some, so grosly hereticall, that whosoever holds them, must necessarily be an Heretick, Infidell and Atheist; Such is their Image worship, their Altar worship; their Crosse worship, their Saint worship, their Angell worship, their Relicke worship and the like, such is Iustification by works, works of superarrogation, but above all, the transcendent heresie, the head of heresies, that the Pope is the head of the Church, above the Scriptures, above Synods, above Counsells, that he can-

not erre, is ſo hereticall, that whoſoever holds it in *Radice, in fundamento,* denies all the Articles of the faith, denies the booke of God, and by neceſſary conſequence denies GOD himſelfe: for whoſoever they are that build any thing on a falſe foundation, if the foundation falls, all the building falls with it. Saint *Paul* tells us, that the man of ſinne, ſits in the Temple of God as God, and exalts himſelfe above all that's called God, above all Kings and Princes, to whom God imparts ſome part of his power and name, above all Synods and Councells, yea he ſhewes himſelfe as God, for he advances himſelfe above God, he will diſpenſe with the morall Law, bleſſe where GOD doth curſe, and curſe where *God* doth bleſſe, no Law, nothing ſhall binde him, this wicked one, (called ſo verſe the eight, the Greeke word ſignifies properly this lawleſſe one, for ſo indeed the Pope is a lawleſſe perſon whom no law of God nor man is able to bind,) he diſpenſeth with ſolemne oathes, the ſu-

reſt

reſt tye betwixt man and man: that exact and well compoſed oath of Allegiance, they make it a *Sampſons* Cord; To hold the Pope to bee the head of the Church, is more incongruous and improper, more blaſphemous and derogatory againſt Chriſt, then if a man ſhould make an excellent Image of exquiſite and exact forme, delineated in all the points to the life, with necke and ſhoulders, with armes and hands, with thighes and legges, and ſhould place thereon a Gorgons head of an hideous and monſtrous ſhape. That Image in *Daniel* was more uniforme that had a head of gould, breaſt and armes of ſilver, belly and thighes of braſſe legges, of Iron, and feete part of Iron, and part of Clay, then to have the legges and thighes of Gold, and the head of Clay; This is ſo hereticall and damnable, that whoſoever holds it muſt neceſſarily bee a Heretick, Infidell and Atheiſt.

Thirdly, Papiſts are in continuall danger of temporall deſtruction. The Popes Paraſites, *Romes* builders, give

the same glorious titles, Attributes and Eulogium, to the City of *Rome*, that once the Prophets of God did to *Ierusalem*, calling it the Holy City, the City of the great King, the joy of the whole earth, the Queene of Nations, the everlasting, the eternall Citie, and yet *Rome* must downe, *Babylon* shall fall, the spirit of God speakes plaine enough, reade the whole eighteenth of the *Revelations* at your leisure, hee that reades it may understand, for the Text you see is plaine enough, it must downe.

Rome must downe by the sword, Popery must downe by the word; *Rome* first, Popery after; Those ten Kings that cleave unto her shall at the last make War against her, *Rome* shall down, Popery shall loose it's strength, though not it's being, till the comming of Christ; I will not determine the set time when *Rome* shall downe, I have read the Conjectures of many, yet all agree, the time cannot be long, but *Rome* must downe; At the first comming of our Saviour Christ when there

there was a generall expectation of him, the *Iewes* did not know the particular time, the yeare, the moneth, the day, there is at this day in the Church of God a generall expectation of ſome change, though wee cannot particularly tell the time, the yeare, the month the day, it may be the time is now at hand, the Trumpet is ſounding to battaile; it may bee preſent with our ſelves, of uncertaine things wee can ſpeake but uncertainly, I ſubſcribe to them rather that conceive the yeare to bee one thouſand ſixe hundred ſixtie and ſixe though upon other grounds; tis plaine, Satan ſhall bee tyed up a 1000 yeares, ſixe hundred ſixty ſixe yeares is the number of the Beaſt, Antichriſt ſhall ſo long reigne, theſe two together make the juſt number, beſides looke into the Latin Alphabet, the tongue that *Rome* uſeth, and the numerall letters make up this number: But this wee can certainely ſay, *Rome* muſt downe, *Rome* ſhall fall, *Rome* in the *Revelation* is ſet downe by the name of *Sodom*, *Gomorrah* and ſpiri-

tuall *Ieruſalem*, *Rome* equalls their ſins, and ſhall beare their plagues, God calls his people to come out of her, that they bee not partakers of her ſinnes, and of her plagues: *Rome* muſt fall, and Papiſts are in continuall danger of temporall deſtruction.

Laſtly, all Papiſts (in that ſenſe that I ſay Papiſts) are ſure of eternall damnation, I may not ſpeake peace, where God ſpeakes no Peace: When *Iehoram* ſaid to *Iehu*, what peace *Iehu*? he anſwered, what peace as long as the witchcrafts and whoredomes of thy mother *Ieſabell* remaine? What peace can I ſpeake to *Rome*, while the ſpirituall whoredomes and witchcrafts of the Church of *Rome* remaine among them? *Saul* loſt his kingdome for ſparing *Agag*: And God may damme me, for ought I know, if I refuſe to damne them. They are but falſe Prophets *Balaam*-like, that bleſſe where God doth curſe; God preaches damnation to them, I may not preach ſalvation. In the third verſe of this Chap-

Chapter, Antichriſt the man of ſinne is called the ſonne of perdition, and he is ſo indeed, both actively and paſſively: he is damned himſelfe, and is the cauſe of the damnation of others. The ſpirit is plaine in the 10, 11, and 12. verſes, *hee ſhall work in them that periſh, and for this cauſe God gave them up to ſtrong deluſions to believe lyes, that all that receive not the truth in the love of the truth, but had pleaſure in unrighteouſneſſe, might be damned:* See in the twentieth of the *Revelations* and the tenth verſe, what the end of them is, where all they muſt goe, *into the lake that burnes with Fire and Brimſtone:* They that write profeſſedly of this queſtion, whether a Papiſt can be ſaved or no, diſtinguiſh of times, places and perſons, firſt of times, ſince the Reformation, and before the Reformation: at thoſe times of ignorance God did connive; Then men would have ſeen and could not, the Sun did not then ſhine, our fore-fathers might bee ſaved in that Ignorance; But God commands every one to ſeeke after know-

knowledge, the Sun ſhines cleere enough, Papiſts may ſee and will not, God gives them over to affected ignorance: he that will be ignorant, let him be ignorant. Againe they diſtinguiſh of places, where the light of the Goſpell hath ſhined, and where it hath not ſhined: in ſome places the Goſpell ſhines very bright and very cleere, as in ſome parts of *France* and *Germany*, and (bleſſed be God) in *England*; In ſome places is darkneſſe, they have the word rarely preached to them, God will not be mercifull to thoſe Papiſts where the light of the Goſpell ſhines as cleare as may be, and yet they remaine in darkneſſe.

Laſtly, they diſtinguiſh of perſons. It's confeſt of all, that a learned Engliſh Apoſtate Papiſt, cannot be ſaved. *God* hath preach'd damnation to them, ſo muſt we; Now you ſee the danger of being Papiſts, they are *Traitors* to the King under whom they live, Hereticks, Infidels, and Atheiſts, in continuall danger of temporall deſtruction, and at laſt ſure of eternall damnation.

And

And you see the first Reason why we should *stand fast*, because there wil be an Apostacy, a falling away to Popery, the second followes more briefly.

Secondly, *Therefore stand fast*, because of Gods great mercy in bringing the Gospell among you, as the Apostle inferres this exhortation from the thirteene and foureteene verses, those immediately before the Text. Consider (beloved) what a blessing it is, that God hath brought the Gospell into this Land, and miraculously preserved this Gospell. *Reas.* 2.

First, consider what a blessing God hath brought among us, this glorious Gospell, the greatest blessing that ever God brought into any nation under heaven. Were the Land as the Land of *Sodom* and *Gomorrah* was before its destruction, were it as *Eden* before the curse, as the Garden of God, as Paradise, were all our Marchants as Nobles, our Nobles as Princes, our Princes as Emperors, were Silver and Gold as it was in the dayes of *Salomon*, were

our

our houſes like *Salomons* houſe, our Churches like his Temple, were the foundations of our Cities, the Gates, the Walles, all of Pearles and precious ſtones, as wee read of the new *Ieruſalem*, yet (beloved) what were all this, if wee had no Sunne to enlighten us and ſhine upon us? What good would all this doe us? Light is ſweete, and it is a pleaſant thing to ſee the Sunne, that ſweetens all, the want of it embitters all, *Deut.* 4. 7, 8. *For what nation is there ſo great that hath Statutes and Iudgements ſo righteous, as this I ſet before you this day?* What Nation is ſo great as this Nation, that hath ſuch righteous Iudgements? Marke, the righteouſneſſe of GOD to a people makes a Nation great, and God is ever neere the people where the Goſpell is, Righteous Iudgements and righteous Statutes makes a Nation great, and we have righteous Iudgments and righteous Statutes, therefore a great Nation.

See the curſe of that people from whom

whom God takes the Goſpell, and then tell mee what a bleſſing it is to have the Goſpell; It's neceſſary (ſaith the Apoſtle) that the Goſpell ſhould bee firſt preached to you: but ſince you have refuſed life and ſalvation; loe henceforth wee turne to the Gentiles; Everlaſting life and the Goſpell goe together: Salvation is of the Gentiles: Salvation and the Goſpell goe together: the Kingdome of GOD ſhall bee taken from you, and given to a Nation that will bring forth better fruits. Marke, the kingdome of GOD and the Goſpel goe together; and if that Kingdome bee once taken away, then all the kingdomes of the world, Crownes and Scepters heapt together cannot comfort that people. Beloved, God hath brought the Goſpell among you, the greateſt bleſſing:

There-

Therefore Stand fast:

Secondly, consider how and when God brought the Gospell to us, *England* was a Land of darkneſſe: Poperie, Superſtition and Idolatry mightily prevailed among us, what nation almoſt under Heaven more Barbarous, Idolatrous, heatheniſh, ſuperſtitious, then the Engliſh Nation: Inſomuch that one calls it the Popes Aſſe, becauſe of thoſe Antichriſtian taxations and burdens laid on us, and for thoſe many Rebellions, Treaſons and ſeditions, our King was proverbially called the King of devils, yet in the time of the greateſt darkneſſe of Popery and Ignorance God brought this Goſpell, though not as the Sunne at noone day, yet as the Sun in the morning, that ſhines more and more to the perfect day.

Laſtly, conſider God hath preſerved this Goſpell among us in great peace and in great plenty by weake meanes.

I

I muſt begin (becauſe the time is paſt) with that bleſſed Queene of ever bleſſed memory, Queene *Elizabeth*, who though ſhee was of the weaker Sexe, and daughter to a great King, in the Raigne of her ſiſter Queene *Mary*, a poore priſoner ſhut faſt in the Tower, toſſed from place to place, in continuall danger of her life, attended with bloudy diſpoſed men, often deſtined to death, yet God bound up her ſoule in the bundle of life, and ſet her in the Throne, and great things God did by her: through her, Religion was reſtored to its Primitive purity; Shee refined the corrupt Coine, reſtored the Royall Navie, ſuccored the *Scots* againſt the *French*, the *French* Proteſtants againſt the Papiſts, and both of them againſt *Spaine*; Shee defended *Belgium* againſt the whole Armies of *Spaine*, Shee commanded the whole Ocean, kept continuall warre with the Beaſt; The roaring Bulls and damned Treaſons that came from *Rome*, were but as Arrowes of Reed thrown againſt a Brazen wall; Shee brought

Spaine

Spaine low, conquered his invincible Armado, escaped thousands of Treasons, after a long and blessed Raigne dyed in her bed in peace; She left her Religion and her kingdome in peace, and purity to her successor.

What Clouds of bloud hung in the aire, what threatnings and denunciations of Warre, what dismall dayes did the Papists prophecy of, when the Orientall Starre did set in the West; Yet God brought a Starre from the North, KING *Iames* came to the Crowne, and no dogge did open his mouth to barke against it: he continued what shee had begun, perfected what she did leave, he newly translated the Bible, a great and glorious worke, perfected our Liturgy, gave the greatest blow to the man of sinne of all that went before him; GOD preserved his dayes very long, like *Salomons:* this day speaks Articulately enough, and with a loud voyce concerning his and our preservation, from the Gunpowder-Treason: never treason so bloudily intended; so secretly

and

and cloſely carryed ſo neere to be executed, ſo damnably undertaken, ſo admirably defeated, as the Gunpowder Treaſon; *Not unto us, not unto us, but to thy Name be praiſe, O Lord:* Brethren, you ſee what Reaſon you have to *ſtand faſt:* becauſe of the Goſpell, the greateſt bleſſing, which God hath brought in by weake meanes, and preſerved in great power: This for the Reaſons enforcing this duty, I muſt ſpeak a word of the duty, which that you may doe, briefly,

Stand faſt:

Firſt, doe not foſter nor nouriſh any ſecret hid ſinne, or corruption in your boſome; It's prophecied of the laſt times, that they that are led away with error will firſt be led away with their owne luſts, none but ſuch whom God hates (ſaith *Salomon*) will God ſuffer to fall into the hands of a whoriſh woman, and God hates none but them that love their ſinne: Let mee tell you, one luſt nouriſhed in the 2 Tim. 3. 6

soule, will bring a man to hell, to the devill; One lust maintained, will bring a man to *Rome*, to the Pope; It was a good advice that one gives young Christians, that they should begin at the latter end of Saint *Pauls* Epistles, a corrupt life can never have a sound judgement, beware of nourishing the least sinne, beware of covetousnesse, beware of pride, beware of lukewarmnesse, beware of every sin. The Pope is called the man of sinne in this Chapter, and whosoever allow themselves in any sinne, are in danger (being hard put to it) to adhere to the man of sin.

Secondly, have no converse, no acquaintance, no familiarity, no friendship, have nothing to doe with Papists, depart from them, that yee bee not partakers in their sinnes, they are of an infectious nature, and a man cannot touch pitch and not be defiled by it. See what a speciall charge God gives the people in the 7. of *Deuteronomie* from the first verse to the sixth; *Have nothing to doe with the Nations a-*

mong

among whom ye come, have no acquaintance, make no league, no covenants, no mariages with them, and there's a morall Reaſon annexed that concernes us as much as them; *for they will turne you away from following mee:* And there you ſee what GOD charges them, *To cut downe their groves, breake downe their Images and the like*; I cannot but commend herein the policie of our Adverſaries of the Church of *Rome:* That will not ſuffer one *Lutheran,* nor *Calviniſt,* nor any of the reformed Religion to be within their power, but upon the leaſt ſuſpition, he muſt into the Inquiſition. What's the reaſon that the Pope will not diſpenſe in *Spaine* or *Italy* if a Papiſt marry a Proteſtant, and yet here they will diſpenſe with them; I pitty thoſe that have Papiſts lying in their boſomes, thoſe Children that have popiſh Parents, thoſe ſervants that have popiſh Maſters, thoſe Tenants that have Popiſh Land-lords, thoſe poore neighbours that have great Popiſh friends, Beloved, *ſtand faſt,* have nothing to

doe with Popery in any kinde whatſoever.

Thirdly, read none of their books, truſt none of their miracles, beleeve none of their Legend, preſerve none of their Relickes, keepe none of their Images.

You may ſee what a ſtrict charge God gives the *Nazarites*, he forbids them wine, that they ſhould drinke nothing that comes of the Vine; The beſt of the Kings of *Iudah* are branded for *leaving the groves:* in the beginning of Reformation, when the King ſeized upon the Abbies and Monaſteries, it was both policy and wiſdome in time not onely to ſeize upon their goods, but to demoliſh their houſes, to ruine their buildings, to lay deſolate their places, for *Ziim* and *Ohim*, had they continued, thoſe Locuſts and Frogges would have filled their places againe.

Num 6.3. & 4.

In *Italy* and *Spaine* there is not one Booke of Proteſtant writers ſuffered among them, they have their Index Expurgatorius to wipe out what ever may

may ſavour of true Religion, Nay as a wiſe and learned Traveller ſaith, the books of *Bellarmine* are very rare to bee found among them, becauſe hee quotes the Arguments of the Proteſtants in them, learne wiſedome from them, have nothing to doe with what they have.

Fourthly, pray mightily to GOD that God will uphold and ſtrengthen you with the right hand of his power, that you may ſtand faſt, CHRIST tells *Peter* hee prayed for him, that his faith might not at all faile; If CHRIST prayed for *Peter*, Lord what great need have we to pray for our ſelves, that our faith may not faile? you may (Beloved) bee tempted yet above your ſtrength, there may yet come a time of tryall, and an houre of temptation, you have not yet reſiſted unto bloud, yet you have lived in a land of peace and ſafety, you have not beene ſcar'd with the barking of Vncouth Wolves, Prieſts and Ieſuites have been baniſht from among us, and long may they be baniſht, once

they were baniſht from *France*, thither they returned againe, the times may come about ſo, that they may returne to us againe; O you that would ſtand faſt, pray, pray mightily to God, *Barnabas* was drawne away, for ought I know the temptation may be ſo great, that we may be drawne away; Then do as *IEHOSAPHAT* did, when that great Army came againſt him, cry mightily to GOD that you may ſtand faſt.

Laſtly, would you *ſtand faſt?* Receive the truth in the Love of it. Becauſe they would not receive the truth in the love of it, God gave them up to ſtrong deluſions; I ſay, receive the truth in the love of it. You heare many Sermons, you have the book of God in your hand, much peaching; It is not enough to have the word of God in your heads, but you muſt have it in your hearts. We read of the Fathers, that they received the promiſe afarre of, the word is emphaticall, they leapt at the promiſe, received it with great Ioy; O let the word ſinke deep in-

Heb. 11.

into your hearts, be well grounded in Religion: It is better there, then ſwimming in the braine, many poore ignorant men, by this have kept cloſe to the truth, when many great Schollers have proved Apoſtates, receive the truth in the love of it; Thus much for the duty, have patience for one word of exhortation.

Vſe of Exhortation.

Muſt we *ſtand faſt* to the Goſpell, that we be not drawne away to Popepery? ſuffer(men and Brethren)a word of Exhortation: You that are Magiſtrates of the Land, you that are Miniſters, yea all the people of God. Among other Reaſons, ſome give this Reaſon for one; why *Samuel* went throughout the Land every yeare in circuit, to ſee if he could find out any Idols of the *Gentiles*, that they had hid, or any graven Image or carved worke; Our Iudges in their Courts, and Biſhops in their Viſitations give in charge, for diligent inquiry, what Recuſant Papiſts, or popiſhly affected there are; We have ſingu-

lar, excellent, good lawes, for the preſervation of the puritie of Religion, and to keepe under Popery; whence then is it (men and brethren) that Popery ſo far prevailes this day, that Popery ſo much increaſes among us; I beſeech you that are arm'd with Authority, go to the utmoſt of your authority, you that have power to puniſh, puniſh; to indict, indict; to preſent, preſent: let not Papiſts reſt in peace, in ſafety, in ſecurity by you; If the chiefeſt and greateſt men of a Pariſh bee Papiſts, their children, their ſervants, their attendants, their Tenants, their poore neighbours, their rich kinred and friends, are all in danger by them. My Lord, will have his followers aſwell of his vices, as of his perſon; If hee leaves his friend at the Churchdoore, hee turnes not backe without his Attendants: If his honour pleaſe to bee Idolatrous, they will waite on him to Maſſe; You that keepe backe the ſword from doing juſtice, when God calls for it, you may your ſelves dye by the ſword of God, and the bloud

bloud of all that Pariſh through your neglect, ſhall lye upon your heads, *Crudelitas pro Chriſto, pietas eſt*; cruelty for Chriſt is godlineſſe. You to whom the ſword of the ſpirit is committed, draw forth that ſword; Lift up your voyce like a Trumpet, Cry aloud and ſpare not; Tell the Papiſts of their tranſgreſſions, and the Church of *Rome* of her Abominations: Warn the People of God to flye from them, leaſt they be partakers of their ſinnes, and of their plagues, Exhort them to *ſtand faſt*, to the Goſpell already received, diſcover the nakedneſſe of the one, and ſhew the beauty of the other: The Angell of the Church of *Epheſus* is commended for his labour and patience, and for that hee could not beare with them that were evill, but tryed them that ſaid, they were Apoſtles, and were not, and hated the *Nicolaitans*, which GOD alſo hates; Let this bee our Crowne and our Glory, that if any periſh, they periſh not through our default; O let not falſe Shepheards,

theeves

theeves and wolves bee more painefull; Let not Iesuites compasse Sea and Land, to make one Proselyte, of their owne Religion, which when they have done, they make him seavenfold more the child of the Devill then themselves; Let them not come with their lives in their hands, with the hazard of their bloud, to pervert them committed to our charge, and our selves sit silent, but let us lift up our voyces in season, and out of season: And let them know, there are Prophets among them, and if the people will not be charmed, send them to God with this Inscription on their foreheads; *Noluerunt incantari*: They will not be charmed; Let us to our power save our owne soules and them that heare us.

Lastly, you the people of God, *stand fast*, to the Gospell, if an Angell from Heaven preach any other Doctine, let him be accursed; O search the Scripture throughly: It was the speech of a dying Archbishop of this Province, one of the last that ever he spoke

ſpoke to his Chaplein, I have ſaid much, and writ much, and read much, and preacht much; Yet in all the booke of God, I doe not finde the leaſt ground for Popery. Saint *Paul* withſtood *Peter* to his face, and gave him no place, no not for an houre; O withſtand *Peter* of *Rome*, who can challenge nothing of *Peters*, but that title which Chriſt once gave him, Sathan, and that fact, in denying his Maſter; I ſay, withſtand him to his face and give him not place, no not for an houre. I can never ſufficiently admire and wonder at the ſpeech of bleſſed *Luther*, who (though he was very earneſt to have the Communion adminiſtred in both kinds, contrary to the Doctrine and cuſtome of the Church of *Rome*,) yet he profeſſes, if the Pope (as Pope) commanded him to receive in both kindes, he would but receive in one kind: Its a generall rule among the beſt, that what the Pope commands as Pope, though it bee good or indifferent, as to pray, to read, to lift up an eye, a hand, to weare blacke or white,

white, a lace, a modell, to drop a Bead, as the Pope commanding it; It is a receiving the marke of the beast, a yeelding our selves the Vassalls of Sathan, and an Implicite denying the faith of Christ; So extremely venimous is the poyson that lyes at the root of that fundamentall heresie, which they have layed at the very Rocke and foundation of their faith, so dangerous and pernitious it is to hearken to the Pope.

The renowned Martyrs in Queene *Maries* days, would show no reverence to the commissioners from the Pope, and let mee tell you there are many things in the *Church* of *Rome* that may be, that are decent to be used in the Church of God, some things there are at this day in practise in the Church of *Rome*, that were in use in that Church when it was not Antichristian, in the times of the Primitive Bishops and blessed Martyrs; Some things used, that are not yet commanded by the Pope as Pope: what ever we use with the Church of *Rome*, we use it, as commanded

manded by another power, not becauſe commanded by the Pope, ſo that what we doe, is to bee accounted an Act of obedience, what they doe is to bee condemned, becauſe commanded by the Pope; be wiſe as Serpents, Innocent as Doves, rightly diſtinguiſh of times, places, and perſons, ſo ſhall you not endanger your own ſoules, nor diſobey them that are over you, nor ſcandall them that live with you.

Laſtly, muſt we *ſtand faſt?* Let us give thanks to our Lord God, that we ſtood faſt to this day; It is very meet, and our duty, that wee ſhould at all times and in all places give thankes to thee, ô Lord, holy father, but chiefely for the deliverance of this day, from that unparallell'd matchleſſe, damnable Gunpowder Treaſon. Therfore with Angels and Archangels, and all the glorious company of heaven, we laud and magnifie the name of God and ſay, *Holy, holy, holy, Lord God of Sabboth, glory be to God on high.*

O all ye works of the Lord, praiſe ye the Lord, bleſſe him and magnifie him for ever.

O all yee Angels of the Lord, blesse yee the Lord, praise him and magnifie him for ever.

O all yee Children of men, blesse yee the Lord, praise him and magnifie him for ever.

O all yee Priests of the Lord, blesse ye the Lord, praise him and magnifie him for ever.

O all yee servants of the Lord, blesse yee the Lord, praise him and magnifie him for ever.

O all yee Kings and Emperors, all people and Princes, all Iudges, young men and maides, old men and babes, praise yee the name of the Lord, for his name is only excellent, his glory is above the Earth and Heaven, hee hath exalted the Horne of his people, the praise of all his Saints, even the people of *England*, a people neere unto him, praise the Lord; Happie are we, who are like unto us? saved by the Lord, the shield of our helpe, and the sword of our excellency. The eternall God is our Refuge, and underneath him, are the everlasting Armes,

Armes, he hath ſaved us, and if wee truſt in him, hee will ſave us, from this time forth and for evermore, bleſſed be the God of our ſalvation, and let all the People ſay, *Amen.*

FINIS.

The third SERMON.

GEN. 49. 5,6. and 7. verſes.

Simeon *and* Levi *are Brethren, Inſtruments of cruelty are in their habitations. O my ſoule come not thou into their ſecret, into their aſſembly mine honour be not thou united, for in their anger they ſlew a man, and in their ſelfe will, they digg'd a wall, curſed bee their anger for it was fierce, and their wrath for it was cruell: I will divide them in* Iacob, *and ſcatter them in* Iſrael.

THis Chapter containes the laſt Will and Teſtament of the Patriarch *Iacob*, made on his death bed, and it conſiſts of two parts.

Firſt, the Legacy and portion that he bequeathes to his children.

Secondly, his care concerning his buriall, together with the manner of his death.

My Text is part of the firſt part, and contains that part and portion that appertaines to *Simeon* and *Levi*, wherin be pleaſed to conſider with me two generalls.

Firſt, their ſinne.

Secondly, their cenſure.

Their ſinne in the fifth and part of the ſixth verſes.

Their cenſure in part of the ſixth and ſeaventh verſes.

Their ſinne was murder, amplified and aggravated,

Firſt, by their mutuall conſent and agreement in ſinne, *Simeon* and *Levi* are brethren. *Iunius* ſaith on the Text, *Iacob* doth not call them brethren, becauſe they were ſo in nature, but becauſe they were brethren in the murder.

Secondly, their ſinne is aggravated and amplified, from the manner of their

their acting and perpetrating it, they did it wilfully, revengefully, in their anger they ſlew a man, in their ſelfe-will they digg'd a wall.

Thirdly, from the extenſion the meaſure and degree, their anger was fierce, their wrath was cruell.

Their cenſure, that alſo is aggravated,

Firſt, by the perſon that adjudgeth them, it was their father.

Secondly, from the circumſtance of time when he did it, when he was on his death bed.

Thirdly, from the manner how, he did it,

Firſt, with indignation and deteſtation, denying any further protection to them; O my ſoule come not into their ſecret, unto their aſſembly mine honour be not thou united.

Secondly, with malediction, and execration, curſed be their anger, it was fierce, and their wrath, for it was cruel.

Laſtly, with a Propheticall prediction, what ſhould become of them, I will divide them in *Iacob*, and ſcatter

them in *Iſrael*, Of theſe in their order briefly.

Revenge is a baſe and cowardly paſſion, proceeding from a weake, effeminate abject mind, unworthy the breaſt of men, much more of men of God: thunder, haile and tempeſt, and the reſt of thoſe fearefull motions that we have in the aire here below neither trouble nor hurt celeſtiall bodies, anger reſts in the boſome of fooles; but revenge to kil, argues wicked weaknes, and ſavage cruelty, murdering revenge indeed ends the quarrell, but wounds the reputation: he ſtrikes ſafely, but villanouſly and diſhonourably that ſtrikes and kils: And this was the ſin of *Simeon* and *Levi*. The ſtory is well known: if any be ignorant of it, read it at better leiſure in *Gen.* 34. 25.

Their bloudy maſſacre will appeare more horrid, if you be pleaſed to conſider with me theſe aggravating circumſtances, ſome are in the text, the reſt in the ſtory. I muſt make choiſe of ſome, I cannot travell through all.

Firſt, in their anger they ſlew a man,

Thargum

Thargum Ieruſalem reades it, Kings and Rulers, *Hamor* and *Sechem*, the chiefe of them murdered, was the King and Prince of the Country; He that kills a man, ſtrikes at Gods Image, he that kills a King ſtrikes at his Soveraignty. Kings are Gods, though not by participation of nature, yet of name and power; They that conſpire againſt Kings, they fight againſt God; Thou ſhalt not (ſaith the God of theſe *Gods*) revile the Gods of thy people. God imparts his own name to them, that they might have his own ſafety. Kings are living and breathing Images of God: it is againſt the Law of nations, againſt the Law of nature, againſt the Royall Law of God, to kill, to ſmite, to touch a King, yea to revile him, or in our ſecret Chambers to thinke evill againſt him; The greater was the ſinne of *Simeon* and *Levi*; In their *Anger* they ſlew a man, a King; This is the firſt aggravation.

Secondly, Innocents are not to be puniſhed with the guilty, *As I live* (ſaith God) *this Proverb ſhall be uſed no* Ezek. 18. 3

more in Iſrael, The fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge.

Gen. 18 25 *Farre be it from thee* (ſaith *Abraham*) *to deſtroy the righteous with the wicked:*

Gen. 20. 4. even heathen *Abimelech* could plead, wilt thou deſtroy a Righteous Nation? ſhall one man ſinne, and the whole City periſh? I have ſinned, *but theſe ſheepe, what have they done?*

2 Sam. 12 4. 17. If *Hamor* and *Sechem* had beene worthy of death, what had the reſt of the Citie done? what had their wives, their children, their ſervants, their horſes, their cattell, their oxen done? The Greeke, *Beza*, and many others reade it, in the plurall number, ſlew men, and digg'd downe walls, overthrew their houſe, or (as in the Margin) houghed the Oxen in pieces. This is the ſecond Aggravation.

Thirdly, there ought to bee a proportion betwixt the puniſhment and the offence: though all ſinnes are mortall, yet all are not equall: wee are ſo farre Catholicke, that we are not Stoicall: leſſer ſins are not to be puniſhed

with the great cenſures of the law, anger in heart is not ſo evill as *Raca* in the frowne, or foole in the mouth: the perſon againſt whom, as well as the perſon that offends, aggravates the ſinne; That word which is ſpoken againſt a private man will but beare an action, againſt a Lord of the Councell is *Scandalum magnatum*, againſt the King, Treaſon, againſt God, blaſphemy: ſinne and judgement have their *Climaxes:* ſimple fornication was not to bee puniſhed with death, but with maryage or a Dowry, *Sechem* was guilty of no more, yet they kill'd him; This was the third aggravation.

Fourthly, Miniſters of juſtice ought not raſhly to proceed in judgment. *God* hath proclaimed himſelfe; and would have the Gods of the earth to take notice of it, that he is ſlow to wrath, ready to forgive; Our Law forbids all men trading in bloud to beare the ſword of Government, *Veſpaſian* ſighed and groaned, at juſt execution: *Nero* wiſhed he could not write, when hee was to ſigne a condemnation,

Queene *Elizabeth* (next to the holy Scriptures) prefers (as the beſt piece) *Seneca* his booke of Clemencie; Our Gracious King (you have often heard it,) proclaimed how backward hee is to unſheath the ſword, even as to draw bloud from his owne veines; If puniſhment muſt follow, revenge may not; a member may not be cut off without ſighes and teares; ſoftly, deliberately muſt men execute judgement: the greater was the ſin of *Simeon* and *Levi*, that in their *anger ſlew a man, and in their ſelfe will digg'd downe a wall*, this is the fourth aggravation.

Fifthly, to do as we would be done unto is the ſtanding Law of God and Emperours, oathes and covenants are to be ſacred and inviolably kept: *Shall he proſper* (ſaith God) *ſhall hee breake the covenant and bee delivered? Thou Ieſus* (ſaith *Amurath* the great Turke) *if thou be a God, as they ſay thou art, Revenge the treachery of thy ſervants.* Covenants and agreements ought to be moſt ſimple and moſt naked; *Hamor* and *Sechem* were at Truce with *Iſrael*, at

Ezec. 17. 15

at Peace: not only in covenant with them, but in covenant with God, they were proſelytes in Religion, they dealt ſincerely and truly, the greater was the ſin of *Simeon* and *Levi*, that dealt treacherouſly and falſly. This was the fifth Aggravation.

Laſtly, Religion ought to bee the ſureſt bond: men that profeſſe Religion, that countenance their doings by Religion, ought (eſpecially to them that are without) to be moſt Religious, juſt and exact, that the name of God be not blaſphemed, that the holy profeſſion be not evill ſpoken of. *Simeon* and *Levi* were viſible members of the Church militant, they themſelves profeſſed Religion, and undertooke all the Treaty in the way of Religion, the more Irreligious their treachery, and perfidious their cruelty, this is the ſixth and laſt aggravation.

Collect theſe all together (my brethren) Their ſinne was murder, they ſhed the ſacred bloud of Kings, they murdered Innocents, they deemed them

them above their offence, they delight in puniſhing, they breake oathes and covenants, and they did all this under a pretence of Religion; *Laborat Annalium fides.* After ages would never have beleeved this, if Gods ſacred Annals, the Hiſtory of this book had not recorded it: you have ſeene the ſin of *Simeon* and *Levi*, more briefly ſee their cenſure.

The ſecond Generall.

Curſed be their *Anger*: ſometimes wee ſhall have the holy man *David*, *curſing*, not onely mens paſſions, (as *Iacob* his ſonnes here) but alſo their perſons, but then his curſes are Indefinite, or conditionall, or propheticall: either hee names not the man, or intends it if God intend it ſo; or his curſes are rather predictions, than maledictions: *Non tam vota, quam vaticinia.* God appointed ſixe Tribes to curſe, as well as ſixe to bleſſe, *Moſes* the meekeſt man in all the earth was mediator of the condemning Law, Saint *Paul* that was compounded of affection, yet pronounced the greateſt curſe in the Book of God; mens perſons

ſons ought not ſo to be had in admiration, that their wickedneſſe paſſe without condemnation: In Courts of Iuſtice mens cauſes (not their perſons) ſhould ſpeake. *Iacob* lookes not on his ſons cruelty with a fathers indulgent lenity, but with a frowning Auſterity: whom GOD curſes, *Iacob* will not bleſſe, curſed be their anger.

This cenſure will aggravate their ſinne, if you conſider theſe circumſtances.

Firſt, *The Parents curſe* (ſaith the wiſeman) *rootes out the foundation of a child*: Gods curſe uſually goes along with theirs. *Noah* curſed *Cham*, and the *Canaanites* were curſed of God. Saint *Auſten* tells us of a Mother curſing her tenne Children, that immediately from Heaven they were ſhattered in pieces; *Camerarius* relates of one curſed by his father, that preſently by a miracle hee was faſtned to the ground, of a ſecond devoured by Serpents, of a third torne by devils: ſad and dreadfull examples, a fearefull document to Parents to take heed how

how they rashly curse their children, and for children how they provoke their Parents. Parents are not easily moved to curse their children, especially if they be religious parents, men fearing *God*, and yet *Iacob* (*Simeon* and *Levi's* father, holy *Iacob*) curses, but it is their anger, not them; their passions, not their persons, *curſed be their anger*: this is the first aggravation.

Secondly, the words of dying men, are living oracles, then men speak most affectionately, and their words pierce most deepely. *Iacob* at this time was on his death bed, his sons crave his blessing, he loves them, but hates their sins; as his soule at first gave no consent, so his tongue now shall give no approbation to it: at first he reproves them, but having more liberty he detests it; He was presently to appeare, before *Gods* Tribunall, so he calls them to his.

Thirdly, an honest heart doth not only not act wickednes, but abhors it: *Iacob* as hee was no Counsellor to the offence, so he would be no Patron to the offendors, *O my soule come not into*

their

their ſecret, unto their aſſembly mine honour be not thou united : Iacob as before he proteſted againſt it, ſo now he diſclaimes it.

Fourthly, it's the curſe that followes the *Iewes* to this day, to be a ſcattered people on the face of the earth : diviſion will follow unity in ſin: *Simeon and Levi brethren in evill*, therefore *Iacob* makes them ſtrangers in dwelling, *I wil divide them in Iacob, and ſcatter them in Iſrael: Simeon* had no entire inheritance, *Levi* no certaine. Thus you have ſeen their ſin, and their cenſure.

But what's this to us, (wil you ſay) or what's this to the buſines of this day ; Have patience and this ſhall give more light, and bee more welcome to you, conſidering that *Iacob* in thus ſpeaking is our ſpokeſman. *Brightman* ſpeaking of the ſeaven Churches ſaith, they were Typicall of the Churches of the *Gentiles*, to the comming of Chriſt. I ſhould be too ſingular if I did ſay, this hiſtory were Typicall, and did ſet forth the tragedy for this day. I wil not undertake to give an interpretation,

but

but I will promiſe, and your ſelves ſhall ſee an exact application in all the particulars, be pleaſed therefore once more to have recourſe to the words of the Text, and with a little variation of names and time, read it thus,

Ieſuites and Ieſuited Papiſts, *are Brethren, Inſtruments of cruelty are in their habitations. O my ſoule come not thou into their ſecret, unto their aſſembly mine Honour be not thou united, for in their Anger they ſlew a man, and in their ſelfe will they digg'd downe a wall, curſed bee their Anger for it was fierce, and their wrath for it was cruell. God divide them from* the ſonne of our *Iacob, and ſcatter them from our Engliſh Iſrael.*

I will follow the ſame method that I did before, I will ſhew you the ſinne of theſe and their cenſure, and that, aggravated with the ſame circumſtances as that of *Simeon* and *Levi.*

Firſt then *Simeon* and *Levi* in their *anger* they ſlew a man, a King; The lives

lives of Kings are ſacred, therefore thoſe doctrines, the moſt remote conſequences whereof will maintaine killing of Kings are to be abhor'd among us. But as for the doctrine of Ieſuites, and Ieſuited Papiſts, their Tenets and and principles ſticke point blancke to this killing of Kings, and in this, their cruelty is farre worſe, than that of *Simeon* and *Levi*. *Simeon* and *Levi* did once kill a King: though, *de facto*, they did it, yet they did it but once, and their Religion condemned it, and their father *Iacob* curſed it: But it is the Religion of the Church of *Rome*, and the conſtant practiſe of the Ieſuites to doe it not only once, but often, yea their Religion maintaines it, and in ſome caſes makes it meritorious; yea the Pope their father allowes it, countenances and bleſſes it; you were once taught to ſay on the ſervice of this day, that their Religion is Rebellion, and their faith faction, it is now altered; And I have reaſon enough to beleeve there's ſufficient Reaſon of State for it, though I ſee none; I hope I ſhall

make

make it eaſily appeare to you, that the Religion of the Church of *Rome* maintaines killing of Kings. *Bellarmine* in his Letter to *Blackwell* the Arch-Prieſt of *England* makes this Rhetoricall flouriſh, did ever any Pope from the Infancy of the Church at any time command any King (though heatheniſh) to be kill'd, or approve the Act, after it was done; Therefore (ſaith hee) why ſhall the King of *England* feare that, that never any Chriſtian King in the Chriſtian world did ever, or hath cauſe to feare? boldly ſpoken, and as a Cardinall Ieſuite: Let *Bellarmine* anſwer *Bellarmine*, and throw bluſhing in his owne face. I have the rather made choice of him, becauſe he is their *Coripheus*, and few of them (I beleeve) deny what he affirmes, yea I have him to ſhew, if any denies what I ſay to you, in his fifth booke *De Roman. Pontific. 7. cap.* he ſaith plainly, *Non licet Chriſtianis, &c.* It is not lawfull for Chriſtians to tollerate a Heatheniſh, Infidell, Hereticall King, yea (ſaith hee) it pertaines to the Pope alone

alone to judge if the King be ſo or no, he ſaith alſo in the ſame place, if any ſheepe become a Wolf, any Chriſtian Prince become a Heretick, and labours to withdraw his ſubjects, then the Pope ought to expell them, excommunicate them, drive them away from their kingdome, and diſcharge their ſubjects of obedience; And he gives this Reaſon (and I beſeech you marke it) why the Chriſtians in the Primitive times did not thus proceed againſt *Nero*, *Caligula*, *Dioclesian*, *Julian* the Apoſtate, *Valerian*, and the reſt of thoſe monſters (Gods plagues to the Church) becauſe they wanted force, So that by the doctrine of *Bellarmine*, if Chriſtian Kings are once Hereticks, by the Pope they may bee excommunicated, depoſed and deprived, and experience ſhowes, it neceſſarily followes they muſt be murdered. The ſame *Bellarmine* in his fift booke ſixth chapter ſpeakes out, The Pope may change kingdomes, and take them from one, and give them to another, and gives this Reaſon, elſe (ſaith hee)

Kings may pervert their people, experience ſhewing, that as the King is, ſo is the kingdome, Inſtancing in *Ieroboam*, *Conſtantine*, *Conſtance*, *Iulian*, King *Henry* the eight, King *Edward* the ſixt, Queene *Mary*, Queene *Elizabeth*; All whoſe kingdomes changed with their Kings; He affirmes this to bee a Catholike Doctrine, and to proue it, brings in the Verdict, of Twenty *Italians*, foureteene *French*, nine *Germans*, ſeaven *Engliſh* and *Scots*, nineteene *Spaniards*, all theſe prime Authors, yea the Prieſts and Ieſuites the great fomentors of thoſe damnable Treaſons againſt Queene *Elizabeth*, give vp father *Bellarmine* for their chiefeſt authority, for their Oracle: you ſee *Bellarmine* ſpeakes plaine, he ſaith enough, yet not all, I muſt tell you, *Bellarmine* is modeſt to others that come after him, though he ſaith ſomewhat, yet they much more; He maintained indeed againſt *Aquinas*, that Kings are not to be murdered, though they are Hereticks, except they labour to make their people ſo too, and maintaines a-

againſt

gainſt others that except the Pope have excommunicated and accurſed them, ſubjects are not to riſe againſt their King. But others, *Mariana*, and the reſt of that blacke Guard ſpeake out, people are to riſe againſt their King, and though the Pope neglects his duty, they are not to neglect theirs, hoe adviſes rather to poyſon their chaire, Incarnate devils! yea the very vow that the *Ieſuites* take will neceſſarily inferre this conſequence, therfore it's not the opinion of a few alone, but the whole order muſt avouch it, I will not ſay every Ieſuite and Papiſt (*de facto*) is not loyall and dutifull to their Prince, I will ſay, all their Loyalty depends on the Popes pleaſure; And what a rotten thread this is to hang ſo ſharpe a pointed ſword in, over the head of Kings, what loyall heart doth not tremble to thinke of it? After a ſolemne profeſſion that they beleeve the Popes abſolute authority over all, as the Vicar of Chriſt, they make this vow to doe whatſoever the Pope or the Generall

of the order shall command them, immediately without any Tergiversation, disputation, or excuse at all; and to goe whersoever he shall command them, whether to the Turks, Infidels, and Indians, or Hereticks and Schismaticks among the Christians; yea they are bound to beleeve that no error, impiety, injustice can come from the Pope, but that all is Religion, Zeale, Devotion, Equity and Truth; My Brethren, doe not these men commit themselves foule and body to the Pope, doe not they give themselves not to beleeve their owne sences, their owne Reason, Iudgment and understanding; And doe they not vow to goe, to come, to doe, to say, to execute upon all persons, and against all persons, whatsoever he shall command them; and if this be true, what hope, what safety, what meanes of refuge have Christian Kings and Princes but the Popes pleasure, when these, the slaves of the Pope, (for so the Iesuites call themselves) which care not for their owne lives, bee masters of the

Kings;

Kings; And yet (ſaith *Bellarmine*) was it ever heard, or read, or did the Pope approve the fact after it was done, if the Pope doth not allow of the killing of Kings and Princes, wherfore (I pray you) doth he not ſet ſome ſevere Cenſure, and with a fearefull frowne cry downe thoſe Ieſuiticall bookes of *Mariana* and the reſt, that not only approves, but commends King-killing ſervice; Wherefore doth his holineſſe ſuffer at *Rome* even under his noſe, thoſe *Ieſuites* that had the chiefeſt hand in Treaſons, to be pictured in Bookes like Martyrs, and ſuperſtitious worſhip by the common people to bee done to them: And thoſe two Kings in *France* (both murdered by Ieſuites) why did not his holineſſe teſtifie to the Chriſtian world his apprehenſion of ſo great misfortune, which all Europe had cauſe to lament, why hath not his holines made a Law, and a decree againſt killing of Kings and Princes, whereby they may enjoy more ſafety; Let not words be credited when deeds ſpeake ſo lowd,

King *Iames* in his answer to this flaunting lye, brings a full Iury of witnesses; And *Bellarmine* himselfe in his eight Chapter, twelve severall examples to prove the lawfulnesse, that Kings may be deposed by the people. I will keep at home, and only tell you how the Pope proceeded against our King *Iohn*, Queene *Elizabeth*, King *Iames*. *Innocentius* the first, hee first interdicted the kingdome, excommunicated the King, cursed his person, animated his subjects against him, gave his kingdome to the King of *France*, at last when the King somewhat relented and submitted to him, he forced him to resigne his Crowne and kingdome to *Pandalphus* his Legate, who kept it three dayes, and after gave it him, and made him tributary for his own kingdome.

That Bull of Pope Clement sent out against Queene *Elizabeth* is infamously and notoriously knowne, whereby after much railing and blaspheming of her sacred person, hee curses all that adhere unto her; This

Bull

Bull he ſends into *England*, faſtened it on one of Saint *Pauls* Gates, *Saunders* in his writings maintained it. *Briſtow* in his Motives, approved it, ſome of the Nobility and many of the Gentry were ſaid to execute it: From this fountaine all thoſe bitter ſtreames of curſed water flowed out, dammable Treaſons againſt her perſon. But to paſſe all other, the Treaſon intended this day, ſpeakes loud enough, occaſioned by Popiſh Religion, attempted by Popiſh Catholikes, encouraged by Popiſh Doctors, maintained and bleſſed by the Pope himſelfe; I ſay, the Pope himſelfe, for when father *Garnet* deſired to know the Popes Reſolution concerning the bloudy Tragedy, *Catesby* preſently reſolved him; The Pope (ſaith hee) that commanded our endeavours to hinder his comming in, is willing enough wee ſhould throw him out.

I know this Anniverſary remembrance of this great deliverance, troubles the hearts of tender Ieſuites and Papiſts, ſome in Print condemne it,

and say that the treason of the Powder Traitors, ought to bee buryed in the grave of the offendors, and not to be imputed to their Religion, some impudently now begin to deny it, and some with blacke mouthes labour to fasten it on the Puritans, God rebuke them; Tis no new thing (my brethren) to disavow that which took no effect: But had this damnable Treason beene executed, it would not have wanted Patrons highly to have maintained it. When that Parricide killed *Henry* the third King of *France*, did not the Pope in full consistory of his Cardinalls make a glorious relation of it, comparing the Asacinat to *Eleazar* and *Iudeth*, forbidding all Masses and dirges to bee said for the soule of the King? Is not his picture compleately set up in the Iesuites Colledge over the Altar, with Angels protecting and crowning him? I could at large relate the manner of the Iesuites proceedings, how they raise the spirits, and steele the resolutions of others whom they set apart to this

King-

King-killing ſervice. I am ſorry for the Chriſtian Name, that ſuch damnable poſitions ſhould bee publiſht among heathen nations, to the diſgrace of Chriſtendome; The Apocryphall booke of Iudeth the Pope receives into the Canon, it may be for this reaſon, becauſe it commends this Act of *Simeon* and *Levi* which *Iacob* curſes: There wants not Ieſuites to Apologize for, and juſtifie the powder Treaſon. Saint *Paul* calls the Pope (for on him I faſtned it this day Twelve month) the man of ſinne, that exalts himſelfe above all that is called God: ſome there are that exalt his holineſſe above God himſelfe, but hee himſelfe and all that adhere to him, exalt him above all that is called God, above Kings and Emperours. The Pope makes himſelfe good ſport with the Crownes of Kings, Kings and Emperours are his ſervants and Vaſſals, they hold his Stirrop, lead his horſe, goe before him in a kinde of proceſſion; The Pope at his pleaſure tramples upon their necks, hee crownes

and

and uncrownes them with his foote, he makes them waite bare foote at his gate, he excommunicates them, Armes their ſubjects againſt them, gives their kingdomes to others, diſcharges their ſubjects of obedience to them, they poyſon them at the Sacrament, ſtabbe them in their Coaches, murder them in their Courts, they make themſelves fatte with the bloud of Kings. O might thoſe Kings, thoſe tenne Kings ſpoken of in the *Revelations* 17. 16. (amongſt whom ſome there are that name the King of *England*, and the King of *France* to be there ſpoken of,) O may they hate the whore, make her naked and deſolate, eate her fleſh and burne her with fire! *Simeon* and *Levi* kill'd a KING, that's the firſt thing.

Secondly, *Simeon* and *Levi*, Maſſacred Innocents, it's a ruled caſe among the Ieſuites, where the Catholike cauſe may be advanc't, there the murdering of a few Innocents, though hundreds and thouſands is not to bee ſtood upon. When *Garnet* was queſtioned

ſtioned by *Cateſby*, whether with a ſafe conſcience they might proceed with the Powder project, becauſe in blowing up the Parliament houſe they ſhould kill ſome of their owne Religion, he quickly replyed, ſuch as this was not to bee ſtood upon; And this *Eudemon* with great earneſtneſſe defends, and it hath beene the conſtant practiſe of the Ieſuites, to this day; I muſt now lead you into *Golgotha*, a field of dead mens bones, a field very ample and large, as that to which *God* brought *Ezechiel*, I am bold to affirme unto you, that the tenne perſecutions of the Heathen Emperors of *Rome*, never put to death ſo many nor with that cruelty as the power of the Biſhop of *Rome*, Inſtruments of Cruelty indeed are in their habitations. In their anger they kill men, ruine Cities, Countries, nations full of men; The heatheniſh perſecution was long and bitter, but as for Catholike perſecution, it is more tedious, more bitter, more cruell. Pope *Theodorus*, Biſhop of *Rome*, when the ſecond time he excommu-

Eze. 37.

communicated *Pyrrhus* Patriarch of *Constantinople*, he mixed some of the consecrated Cup with Inke, wherewith hee wrote the sentence of the curse, a new unusuall forme of cursing, not heard of before. Something the Iesuites have added to former persecutions to make them more bitter and fierce: this man of sinne Saint *Paul* cals the son of perdition, and so he is, both Active and Passive. Genitives put for Adjectives, adde to their signification, son of perdition, because he destroyes most, Saint *Iohn* calls him Apollyon, a destroyer; He saith they make themselves druncke with the bloud of the Saints: To speake of the Murders, Massacres, Treacheries, Cruelties of the Papists, it is so large a field, that entring into it, I know not where to begin, nor where to end. I could (my Brethren) show you a Sea of bloud, flowing from the Sea of *Rome*, like to the Sea *Ezechiel* speakes of, which was at the first to the Anckles, then to the knees, then to the loynes deeper, and deeper; If I should trace them

Eze. 47. 3.

them by the bloud, I should soone tire my selfe, and your Attention. I spare to relate their horrible cruelties and treacheries, against the Albigenses, and Waldenses, the Cities of Merindoll and Cabriers; The History is in English, and worth your reading, I will not tell you what cruelty they have done in *Germany*, nor speak of that damnable Massacre in *France*, I will not bee your Pilot to waft you unto the Indians, where the Christian Romans have kill'd more Pagans, then ever Pagans kill'd Christians; Onely take notice of one speech, the Duke of *Alba* said, who confessed in cold bloud, that in sixe yeares government of the Nether-Lands hee had put to death of the reformed Christians meerely in the cause of Religion, eighteene thousand; in thirtie yeares after the Iesuites rose, I find nine hundred thousand Protestants, murdered in Christendome, in a short time one hundred thousand in *France*, I could desire to enlarge my selfe in declaring

of

of the monstrous cruelty of the Inquisition, 'Tis a matchlesse, Intollerable, unsufferable persecution, an invention found in hell, and used still by hellish furies; Give me leave I beseech you, to recite one example of our own fellow subjects, by that Iudge of Heresie. *Lithgow* a Scot having attained King *Iames* his Letters for his commendation, for his safe travell through the world, hee passes through the greatest parts of the knowne world, amongst Turkes, Pagans, Infidels, Iewes; He travelled through Forrests, Wildernesses, and deserts, hee met with theeves and murderers, Lions, Beares, and Tygers, yet came off safe. But as he passed through *Spaine* in the Citie of *Malaga*, on a suddaine he was surprised by nine Sergeants, who fast grapled him about the throat that he could not speake, violently snatched him away, carryed him before the Governour, who first offered to him (as he called it) that tyrannicall oath, to answer to whatsoever they should aske him, they stript him naked of his

cloathes, Robb'd him of his money, put him into a Dungeon without any light at all, with great fetters and shakles on his legges, fed him many dayes with a little musty bread and cold water, they starved him, wounded him; In tenne houres he received seaventy severall torments, at last all the Lords Inquisitors commanded him to receave Eleaven strangling torments at midnight, and to bee burnt body and bones to ashes, though they had nothing against him but suspition of Religion, contrary to the peace then agreed upon, that none should come into the Inquisition: And yet after this, God wonderfully delivered him, hee was brought on his bed to our King, wounded and broken, who made this relation to the face of Gondomor the *Spanish* Embassador.

My Brethren, if the monster of this day, which was brought to the birth, could the Devill have forced it forth, O what massacring, murdering and butchering of Innocents would there have beene, besides the Massacre and

murder

murder of the day, wherein the King, and Queene, the Prince, the ſacred houſe of Parliament, and all that dwelt thereabouts, had beene deſtroyed: who can conceive the ſad and bloudy conſequences of it: The ſword would not onely have paſſed through *Weſtminſter*, *London* and the Regions about, but all the Country and Kingdome ſhould have felt the fury of it, yea Children unborne ſhould have beene ſmothered with the ſmoake of it; When the *Sicilians* Maſſacred the *French*, their fury was ſo great, that they did not only not leave one *French* man among them, but ript up all their owne women that were with child by the *French*, that not one droppe of *French* bloud might remaine among them.

When that great diſſention in *Italy*, and thoſe factious names of Gibilines and Guelphs came up, one adhering to the Emperor, the other to the Pope. When the Gibilines called in a third to aſſiſt them, promiſſing their goods, they having obteyned the victory fell a Rifling

a Rifling of both without diſtinction, being charged with breach of promiſe, they replyed, your ſelves are Gibilines and ſhall be ſafe, but your goods are Guelphs. I make no queſtion but the Engliſh Papiſts that now complaine of *Salomons* yoake, if ever the *French*, *Spaniſh* or *Italian* ſhould come victorioufly among us (which God forbid) they would find *Rehoboams* burden, all their goods ſhould be Engliſh, if not they themſelves, Arch-Biſhop *Cranmer*, was not hee burnt though hee recanted? My ſword (ſaith the Duke of *Parma*) knowes no difference; In the troubleſome Reigne of King *Iohn*, when the traitorous and rebellious Nobles called in the *French*, and joyned with them againſt their King; You may remember what *Vicount Melun* (troubled in Conſcience upon his death bed) told the Lords, affirming it upon his ſalvation, that *Lewes* and ſixteene Lords, had taken an oath, that if ever the Crown were ſet on his head hee would condemne to perpetuall exile and utterly extir-

pate all their kinred that adhered to him, as Traitors to their owne Soveraigne; when the proud *Spaniards* exercised those Tyrannies in the Netherlands, they first pretended the maintenance of the Romish Religion, yet they spared not to deprive very many Catholikes and Eccleſiasticall persons of their Liberties and priviledges, and the chiefest that was executed of the Nobility, was that valiant *Count Egmund*, that most zealously was effected to their Religion, yet most cruelly tormented: examples are infinite, but I hasten to the third aggravation.

Thirdly, *Simeon* and *Levi* punisht them above their offence, nothing is more ordinary in the writings of the Iesuites, then this, that Hereticks can never bee enough punished; One complaines of that bloudy duke of *Alva*, that hee made the Netherlands worse by shewing too much mercy, from Spanish mercy, Lord deliver us. *Arist.* saith; There ought to be a Geometricall proportion betwixt the punishment

niſhment and the offence, leſſer offences are not to bee puniſhed with the great cenſures of the Law. Doctor *Burges* preaching before King *Iames*, relates a ſtory of Pollio's Wife, that commanded her Butler to be hanged for breaking of a Glaſſe; The Emperor paſſing by, ſtayed the execution, and ſaid the ſight of the Gallowes was enough for ſuch an offence, and to prevent the like, commanded all glaſſes to be broken; It's Tyranny, bloudy cruelty to puniſh every ſinwith death. When men exerciſe great cenſures for ſmall offences; It is (as one ſaid) to kill a fly upon a mans forehead with a great Beetle: The Papiſts will allow veniall ſinnes againſt God, but all are mortall againſt their Pope; There's no command of the morall Law, but they can diſpenſe with it, but none of their Ceremoniall Law, diſobedience to Parents, Murders, Treaſons, Treachery, Adultery, Inceſt, Theft, Sacriledge, Lying, Perjury, are all pardoned, but nothing againſt him. Let God ſay they, looke

to the breach of his owne Law, wee will looke to ours.

Austin put to death 1200. Monks of *Bangor* becauſe they differed ſomething from him in the Liturgie and ſervice; Its a ſigne of a trifling Age, when the fathers of the Church trouble the peace of the Church for trifles, when they excommunicate one another for Tything Mint and Comin; As the Eaſterne and Weſterne Churches about the keeping of Eaſter; What great offence did Alexander, Biſhop of *Ieruſalem*, and the Biſhop of *Ceſarea* commit, when they layd their hands upon *Origen*, ſo highly to offend the Biſhop of *Alexandria*? it argues uſually bloudy times when eaſie offences are puniſht with death. Pope *Innocentius* in words thundered out againſt *Groſted* that good Biſhop of *Lincolne*, becauſe he denyed to preferre an Italian Boy commended to him by his Holineſſe, hee ſwore he would hurle him to ſuch confuſion, as to make him a fable, a gazing ſtock and a wonder to the world; But hee thundered indeed

indeed that caſheered one of his Officers, becauſe he kept not the legge of a Peacocke, blaſphemouſly ſaying, God baniſht *Adam* out of Paradiſe for an Apple, and may not I his Vicar for a Peacocks legge. To excommunicate Kings and Princes, to interdict kingdomes, to raiſe motions and commotions, to ſend out Croſado's againſt Chriſtians as againſt Turkes, becauſe in every thing they conforme not to the Pope, what greater injuſtice, tyranny and oppreſſion; To raiſe one kingdome againſt another, to give one to another, what greater tyranny and cruelty: What had our King and State deſerved of the Gunpowder-Traitors that they ſhould reward it with ſo great cruelty? They were not put to death, as wee were in Queene *Maries* dayes: our State had not erected an Inquiſition like that of *Spaine*. It hath beene the conſtant atteſtation of our Princes and States, that not one Papiſt hath ſuffered in the cauſe of Religion; They enjoyed their poſſeſſions, their liberties, their titles of ho-

nour, they were admitted neare to the Kings perſon, had the protection of our Lawes, no violence was offered to them, Engliſh Papiſts (ſaith one) are more pontificiall then the *Spaniſh* or *French*: That is, more falſe, treacherous, traitorous, bloudy and cruell. Soe that when the Romiſh Religion was in place among us, there were more invaſions and Rebellions then ever ſince, that it became proverbiall of our King and kingdome, that our King was the King of devils; Now ſince the puritie of the Goſpell among us, all Rebellions and Commotions have been of the Popiſh faction, I am ſure the conſpirators of this day were bloudy Papiſts. One ſaid to Q. *Elizabeth*, commending *Seneca*'s booke of Clemencie, and ſaying it had done her much good, yea (ſaith hee) but it hath done your ſubjects much hurt. You know not what Powder-Treaſon, may bee hatching in *Rome*, nor what Invincible Armado preparing in *Spaine*, nor what Incarnate Devill, and deſperately reſolved Ieſuite, with murder

murder in his heart, may be lurking in ſome ſecret corner of the kingdome. I know while the Devill is in hell, and the Pope in *Rome*, and the King of *Spaine* aſpiring to bee univerſall King as the Pope univerſall Biſhop, while the Ieſuites are ſuffered in *England*, and the *Engliſh* are reformed, there wil not want Plots to confound us all; O they are active ſpirits, firy Gunpowder Traitors: A *French* Papiſt made this Apoſtrophe to *Henry* the fourth King of *France*; Great Prince (ſaith hee) Your Majeſtie need not feare the treaſon of the Ieſuites, for you are protected by the particular care and extraordinary favour of GOD, which over-ſhadowes you, and makes you redoubtable to all your enemies. But Sir (ſaith hee) what hopes or meanes of ſafety or refuge to poſterity, when the Rat is in the Bagge, when the Serpent is in the boſome, the powder in the Piſtoll, Ieſuites (ſaith he) that are ſworne ſervants to the Pope, can never bee true ſubjects to their Prince, they exempt themſelves, from obedi-

ence, and avouch the ſame of all Clergie men, to make their party the more ſtrong, yet poore Prince, after a little while had the Ieſuites knife in his heart. God preſerve our King, and hee that brought him from *Spaine* to the admiration of many, that he might preſerve him a bleſſing to this age, preſerve him from the power and cruelty of *Spaine*: yet as a Privie Counſellor ſpake of Q. *Elizabeth* concerning the Papiſts, he never went to bed but awaked with feare, leaſt he ſhould heare of her death by Treaſon, nor never Roſe in the morning but expected the ſame ere night; So wee may bee ſure of this where ever occaſion is offered, how ever for the preſent they may ſtrive to appeare good ſubjects, traitors wil be ever traitors, ready to vent their Treaſon, the leaſt occaſion ſhall be enough to kill Kings and blow up Parliaments; This is the third Aggravation.

Fourthly, *Simeon* and *Levi*, in their anger they ſlew a man, in their ſelfe will they digg'd downe a wall; Their anger was fierce, their wrath was cruell,

ell *Salvian* asketh, What? ſo great wickedneſſe in the Chriſtian Religion? that for this cauſe Parents curſe their children, and children their Parents? No anger ſo fierce, nor rage ſo cruell, as that againſt ſincere profeſſors, I cannot but admire at the diveliſh rage of the Church of *Rome*, againſt us, they eſteeme all the reformed Churches no better then Turkes, Iewes and Infidels, nay worſe, for they admit theſe to dwell in the midſt of them.

Blaſphemers, murderers, witches, perjured perſons, traitors, they can diſpenſe with, they account us dogs, worthy nothing but rackes, torture, torment, worthy cruell death, and beaſtly buriall, they will not allow us a place in their purgatory, but ſend us to Hell, yea thoſe damned Hypocrites, the Lords Inquiſitors (the very *Nero's* and Caligula's of the Age) ſay, they ſhow too much lenitie to ſuch dogges as we are. *Theodoſius* in his hot Rage cauſed 7000. of *Theſſalonica* cruelly to be put to death; for which cauſe

Ambroſe

Ambroſe excommunicated him, and he relenting made this Law, that execution ſhould not ſoone follow ſentence, but thirtie dayes ſhould paſſe betweene them; They have not the reaſon of men, but the rage of Lions, the Venym of Serpents and devils, that are haſty to ſhed bloud. It was a cruell wiſh of *Caligula*, that wiſh't all *Rome* had but one neck, that he might cut it off at one blow, and the King of *Spaine* that wiſh't all the Netherlands a Sea; My brethren, there is no rage, wrath nor malice, like to the wrath of *Rome*, I cannot enlarge my ſelfe in every particular; No piety to God, no juſtice to Innocents, no pitty to their friends, no loyaltie to their Soveraign, nothing is able to keep them in, *Romes* Babylonicall furnace is ſeaven times hotter, their rage and ſuperſtition (like two impetuous torrents,) beare down all reſpects before them, but that rage is moſt helliſh, which in peace ſtorms and thunders, which brings me to the fift Aggravation.

The fifth circumſtance that aggravated

vated the ſinne is that they falſified their words, they broke their covenants. The Papiſts teach that no faith is to be kept with Infidels, Heretickes, Oathes and agreements, ought to bee ſacred, and kept among all nations, Heathens will not infringe their oathes, when once the name of their God is upon them, for the terror of that God; Therefore the Heathen Embaſſadors of *Rome*, choſe rather voluntarily to returne and be tortured to death then perjured: When one of them equivocated to ſave his life, the Senate put him to death. But the *Rome* Chriſtian not onely practiſe, but teach that men may, men muſt breake, and the Pope can diſpenſe with the breaking of the oath. The Councell of Conſtance determined this in the caſe of *Iohn Hus* and *Ierom* of *Prague*, whom they illegally burnt though they had promiſed ſafety, ſaying, no faith was to bee kept with Hereticks. This made the friends of *Luther* ſo unwilling to let him goe to Wormes, though his reſolution was unalterable.

I go (ſaith he) in the name of God and of Ieſus Chriſt, though as many Devills were in Worms as there be tyles on the houſes, I would goe. And indeed it was the ſame *Ieſus Chriſt* preſerved him, for *Baals* Prieſts there would have him put to death, and had not the plaine oppoſition of *Lewes* Elector Palatine prevailed with the noble diſpoſition of *Charles* the ninth, they had burnt him alſo.

Good God! that they that have the faces of men, the Intellect of Angels, the profeſſion of Chriſtians, the Repute of learning, ſo great a name through the whole world, yet notwithſtanding maintaine ſuch diveliſh, Atheiſticall and damnable poſitions, contrary to all humane ſociety, to the ſhame of Chriſtians, to the ignominie and reproach of *Chriſt Ieſus*, Saint *Paul* in the 2 *Theſſalonians* 2. calls him the lawleſſe man, no law can bind him, no covenants, no agreements; When the Cardinals meete to chooſe a Pope in the Conclave, they make a vow, whoſoever is choſen *Pope* he

he ſhal ſweare to ſuch Articles as they make, And *Sleydan* ſaith the *Pope* is no ſooner choſen, but he breaks them all, and checks their Inſolencies, as if they went about to limit his power to whom al power is given in heaven and in earth; The Chriſtian Religion never ſuffered ſo great a ſcandall and loſſe, as when *Iulian* the *Legate* diſpenſed with the oath wch *Vladiſlaus* made to *Amurath* the Turk. The cauſe (ſaith Sir *Walter Rawleigh*) of the cruell war forty yeares betwixt the Netherlands and the King of *Spaine*, which coſt one hundred Millions of money, and the lives of foure hundred thouſand of men, is diſpenſing with the oath the King of *Spaine* took; Ile inſtance in one to which a ſecond cannot bee added, *Henry* the ſecond, Emperor, and *Paſchall* the Pope, made an agreement, for further teſtimony of their Reconciliation, and for more ſecurity the Pope doth adminiſter the Sacrament with theſe words: Take this pledge of my true love and our unfained reconciliation, let him bee divided from

Ieſus

Ieſus Chriſt, and have no part in his kingdome who firſt breakes covenant, yet the very next yeare with the conſent of his Cardinals hee broke this oath, when oathes and Covenants are like *Sampſons* cords, not able to binde, what ſafety can there be in the world? Some Ieſuites laugh at the Zeale of our King and State, in making the oath of Allegiance, and ſay it's to bind ſilly Foxes, and is eaſily broken, and ſay the Pope can diſpenſe with the oath, one ſaith the oath is voyd, and holds it ſinne for a Papiſt, to performe his word to a Proteſtant, I make no wonder that ſome Papiſts take the oath, I wonder that any refuſe it, when the Pope can diſpenſe with it, and deale with them as hee did with the *French* King, give him leave to take an oath, and then promiſed to diſpenſe with the breaking of it; what certainty or ſecurity can Kings have, when ſuch damnable Tenents are broached in the world, that oathes are not to bee kept with Hereticks, and they are Heretickes whom the Pope will

will have ſo; This is the fifth Aggravation.

Sixtly, *Simeon* and *Levi* coloured their revenge and crueltie, under a cloak and maske of religion: Religion ought not to bee a Bond of Iniquitie, yet under Religion in the Church of *Rome* all iniquitie (eſpecially Rebellions, treaſons, Perjury,) Iuſtifies it ſelfe, They make the cauſe of Religion to deſcend to the execrable Acts of the murdering of Princes, Butchering of Innocents, firing of States, no men more pretend and boaſt of perfection, and the holineſſe of their meditations, then the Ieſuites doe, yet this Platforme is heatheniſh, Tyrannicall, and able to ſet Aretine, Lucian, Machiavell and the Devill himſelfe to Schoole. I want words to expreſſe that peſtilent project of the Popes, coloured under a pretence of Religion, for the recovery of the holy Land; For two hundred yeares together they made the flower and Chivalrie of Chriſtendome to fall by Millions in the fooliſh Conqueſt of *Ieruſalem*;

They

They ſent Chriſtian Princes far from their own kingdomes, to inveſt themſelves into them: never any Nation ſo heatheniſh, and barbarous and diveliſh, whoſe Religion maintained Murder, Treaſon, Treacheries, Perjuries. In every Religion and State have beene ſome ſuch found, but none whoſe Religion hath maintained them as the Religion of Rome doth. *Fawkes* had nothing to charge the State withall, but that Religion prompted him to this Treaſon; When *Ravilliac* murdered *Henry* the fourth King of *France*, being tortured to know his incouragers to it, he ſent them to the Sermons made by the Ieſuites in Lent. They that read *Bellarmine*, *Suarez*, *Eudeman*, *Becanus*, *Emanuell Say*, ſhall eaſily perceive their Religion teaches Rebellion, Treaſon; That Act of *Iehu* in proclaiming a ſolemne ſervice to *Baal*, and then murdering of them, and that of *Conſtantine*, commanding all his chiefe officers to worſhip the Idol, and then caſheering them, wants more ſubtill Patrons to maintaine it, then either

either my Religion, or my reaſon can reach to: Religion needs not to bee ſhrowded under the Cloak of policy. That great *Diana* of *Rome* they have lifted up to ſo high a ſtraine that they equall him to God, and ſay there is no appeale from him to God, God and he are of one and the ſame Conſiſtorie; He can determine againſt the Law of Nations, againſt the Law of nature, againſt the Law of God. Yea that his power and actions are no way to bee diſputed of; That is the cauſe of cauſes, and the juſt cauſe of all: O, I am weary of the Blaſphemy and cruelty of the Church of *Rome*, their Blaſphemies are ſo innumerable, their tyranny ſo execrable, their cruelty ſo unſupportable, their deluſions ſo heatheniſh, their perjuries ſo diveliſh, that the like was never in any ſtate: Murders, Treacheries, Treaſons are there in their proper place, they are no ſinnes in *Rome*, or at leaſt but Veniall ſinnes, eaſily diſpenſed with by the Pope, rebellions and Treaſons, Maſſacring,

and butchering of Innocents, *Draco's* lawes and Spaniſh inquiſitors, inſupportable wrath and inveterate rage, perjuries and breaking Covenants, theſe are the Religion of the Church of *Rome*; It was once in the Engliſh Liturgy (King *Henry* the eighth put it in, Queene *Mary* put it out,) That we ſhould pray that our Kingdom ſhould bee delivered from ſedition, tyranny, and conſpiracy of the Pope, wee may doe it ſtill,(at leaſt in private prayers,) from the treaſons, treachery, perjury of the Church of *Rome*, from the rage, malice and cruelty, from the Religion of the Church of *Rome*, from Ieſuites and Ieſuited Papiſts, Good Lord deliver us.

And thus I have done with the firſt Generall, the ſinne of Ieſuites and Ieſuited Papiſts; It now onely remaines to ſpeake of the ſecond, their cenſure.

Their cenſure, ſhall I ſmite them (my Brethren?) *Iacob* you heare would not ſpare his own ſons though in

in the ſame houſe with him, though they ate the ſame bread, drank of the ſame Cup, were of the ſame faith, though what they did, they did it in revenge of the wrong done to their ſiſter, ſhall we then ſpare them? No, I muſt follow *Iacob* ſtill, O my ſoule, come not thou into their ſecret, unto their aſſembly mine honour bee not thou united: curſed be their anger for it was cruell, and their wrath for it was fierce: God divide them from the ſon of our *Iacob*, and ſcatter them from our Engliſh *Iſrael*.

O my ſoule, come not into their ſecret: we muſt neither with heart nor tongue, affection nor action, neither in word nor deed, no (my Brethren) not ſo much as in thought nor look, ſhow any countenance to Popiſh Cruelty, their treaſons, murders, perjuries, and the reſt of that Heatheniſh cruelty; It hath beene the deſire of many, the endeavour of ſome, to worke a reconciliation betwixt the Church of *Rome*

and us, *Franciſcus de ſancta clara*, whoſe booke of reconciliation hath been 23. times printed, I have read it, and I will ſay of it, that the diſcourſe doth more confirme mee, that it's impoſſible to make a reconciliation betwixt them; indeed there may bee ſuch a forme of confeſſion drawn up in termes that both ſides may ſubſcribe to, but then the termes ſhall bee ſo Ambiguous, that at the next opening of the ſore (the skinne being but heal'd over before) the breach will be more deadly; A Botch is never cured as long as the core remaines, excrements will grow on a dead body while the humor laſts: *Arius* prefented the Emperor *Conſtantine*, with ſuch a forme of confeſſion, that when the Orthodox read it, they conceived it for their ſide, and the *Arians* for theirs. The quarrell betwixt *Rome* and us is not like *Cæſar* and Pompey, which ſhould be chiefe, but like that betwixt *Rome* and *Carthage* which ſhould not be: if *Rome* prevaile we ſhall not ſtand; and if we prevaile, they

they ſhould not ſtay long, *Bellar.* ſaith plainly, the controverſie betwixt them and us is whether the Church of God conſiſt or no, or be ſhattered in peeces. A learned man of our *Church*, yet very moderate too, conceives it impoſſible that ever there ſhould be reconciliation betwixt them. Therefore (ſaith he) if theſe reconcilers were the wiſeſt men under heaven and ſhold live to the worlds end, they would be brought to their wits end, before they could accompliſh this works end, to make a reconciliation, betwixt *Rome* and us: you know who printed it long agoe, no peace with *Rome*, that King of Preachers, ſo called by the King of Schollers, ſaid plainely, The *Northerne* and *Southerne* Poles may ſooner meete in one, then a Reconciliation betwixt the *Church* of *Rome* and us. I could bring in the teſtimony of many Reverend men of our *Clergy*: if nothing elſe, yet, this is enough to free them from being limbs of Antichriſt, in regard that a reconciliation is impoſſible, and if there can be

no reconciliation, I truſt the reformed Churches will ever ſcorne to accept a diſpenſation, and the piety and policy of our Chriſtian ſtate to admit a tolleration among us.

Come out of Babylon, is the voyce from Heaven, come out in affection, come out in perſon, ſeparate farre from them, ſay with *Iacob*, ô my ſoule, come not into their ſecret: unto their aſſembly, mine honour bee thou not united; But what? is this enough to abhorre future agreement with them, to deny them approbation to their deeds? *Iacob* goes further, and we muſt follow him, curſed be their anger for it was fierce, and their wrath for it was cruell; One ſaith, Babylons brats, muſt not bee dandled on the lap, but daſht againſt the ſtones: Another, painted *Iezabel* the whore of *Rome*, muſt be throwne out at the windowes, to be troden under foot of horſes; Another, *Rome* is like a Nettle, ſtings them that handle it ſoftly; A fourth ſaith, they are like unto bells, never well tuned, till they be

well

well hang'd; Only I say, as *Iacob* saith, *Simeon* and *Levi* made themselves stinke among the Nations, and one day the Nations will consume them and their house. I would not (my brethren) blow the Trumpet to this Warre; Let *Rome* founded in bloud, propagate her Religion in bloud: I have otherwise learned *Christ Iesus*, the King of peace.

I hate the person of no Papist under heaven, I know God hath a great people among them, else he would never say, come out of Babylon, yea Countries, Nations and kingdoms that now adhere to the beast shall hate the Whore; I see Iesuites themselves may be converted, I dare not hate them, nor so love their persons as to spare their wickednesse: curſed be their anger for it was fierce, and their wrath for it was cruell: curſed be the Religion that causes rebellion, Treason, murdering of Innocents, treachery, perjury; The worst I will doe against them, is to pray, *God* divide them from the son of *Iacob*, and scatter them from our English *Israel*.

This was the laſt part of the cenſure, *Iacob* powred on his ſonnes, and it was not to be accompliſht til they came into the land of *Canaan:* my brethren, we have a certaine prophecy, *God* will divide them from his *Church*, but we muſt waite till we come neere the land of *Canaan:* what ever faire face *Rome* hath, yet her eyes are ſparkling *Baſilisks:* that whore of *Babylon*, her breath is the breath of *Vipers*, her voyce is as the voyce of the *Hyena*, that cries, as the Crocodile to deceive and deſtroy us: They are the beſt that are furtheſt ſeparate both in affection and perſon; we muſt come out of *Babylon:* would God we could ſend them into *Babylon*, *Bellarmine* tells us out of *Theodoret:* That the boyes of *Samoſatenea* (playing at Tenis-ball in the midſt of the market) did ſolemnly caſt it into the fire, becauſe it had but toucht the foote of the Aſſe whereon *Lucius* the Heretical Biſhop rod; And we read in the *Spaniſh* Hiſtory of the zealouſly ſuperſtitious *Biſcans*, who were buſied many dayes

in

in ſcraping up the duſt, trode upon by the horſe, whereupon a certain Biſhop rode, that accompanied the Emperor *Ferdinando*, and threw it (as a thing infected) into the Sea; The *Iewes* once every yeare burnt all the Leaven, that was in their houſes, they ſwept the houſe cleane, and ſearcht every corner, and curſed what was left. *Moſes* ſaith to the people of *Iſrael*, comming into the land, take heed that you make no covenant with the people of the land, no, cut downe their groves, and ſtampe their Images in peeces. *Eſay* and *Ieremie* are very earneſt with *Gods* people to come out of *Babylon*. S. *Paul* would not have beleevers to beare the Yoke with unbeleevers, nor Saint *Iohn*, to ſay good night to an obſtinate Hereticke. *Bellarmine* ſaith, The Catholicks will not ſuffer any that ſeeme to favour *Lutherans* in the leaſt degree, they have their flies and familiars, Prieſts oathes and Inquiſitions to diſcover good Proteſtants. O then that our Purſevants, Paritors, Church-Wardens, Conſta-

Conſtables, Iudges, Iuſtices, Conſiſtories, High Commiſſion, Courts of Iuſtice, that they would diſcover all theſe bloudy Papiſts and ſend them to *Rome* again. I am no enemy of theirs to wiſh them where they would bee, there they are in ſoule, I would they were there in body; there they are in Affection, I would they were there in perſon.

I have now done with my Text and with the Application alſo, and yet remaines ſome little of my Sermon behind: you have heard (my Brethren) *Simeon* and *Levi* fit parallells of Ieſuites and Ieſuited Papiſts: as face anſwers face in a glaſſe, ſo the cruelty of the one, anſwers the cruelty of the other; *Simeon* and *Levi* in cruelty againſt *Hamor* and *Shechem* & the reſt of the Citie, will be Typicall for the Tragedy of this day; I ſee little difference, but now in one thing, in the laſt thing, in the concluſion of all, (with which I will conclude my Sermon) O they differ altogether; They as their reſo-

reſolution was fierce, ſo their execution was cruell: they did not onely meete and conſult, plot, and contrive, and combine themſelves in one, but they did accompliſh, and finiſh, and perfect their intention. The laſt Act was Tragicall and bloudy; But as for ours, God fruſtrated all their preparations, and that, when it was but late, there was not many ſands to runne in the glaſſe, not many ſtrokes to ſtrike at the Clocke, not one Tide to paſſe the Bridge, it was late laſt night, that God diſcovered it, and this morning it ſhould have beene executed; The knife was at the Throate, the dagger at the breaſt, the powder in the Barrell, the Match burning in the hand, there was the villaine ready to give fire: But God delivered us, and they periſhed in their Treaſon, and let their memories periſh with them.

But behold the ſervants of the *Lord*, the King, the Queene, and that ſacred Senate walking looſe in the midſt of the fire, on whoſe bodies the fire had no

no power, their rayment was not changed, nor was the ſmell or touch of fire upon them at all; ô tell it in *Gath* publiſh it in the Streets of *Aſcalon*, that the enemies of the Engliſh Nation, may bee aſhamed and confounded at their cruelty; Let Popiſh Factors, Spaniſh Merchants blunder out *blaſphemouſly* and ſay, GOD is the GOD of *England*: Tell it to your Children, and to your Childrens Children; Let the fifth of *NOVEMBER* bee for ever kept holy in the Engliſh Nation: O let the heavens Eccho out praiſes to God, let there bee all outward ſignes of Ioy; Let our Bells ring, to drowne the noyſe of the thundering skies: Let fires flame to darken the light of the Sunne; Let our Organs and Singers lift up their voyces, that it may be heard and Ecchoed by Angels and Saints: Let all that hath a tongue and breath praiſe the Lord.

I conclude with *Paul*, 2 *Cor.* 1. 9, 10. But wee had the ſentence of death in our ſelves, that wee ſhould not

not truſt in our ſelves, but in GOD which raiſeth the dead, who delivered us from ſo great a death, and doth deliver, in whom alſo we truſt, that he will yet deliver us.

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FINIS.